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A
COLLECTION
OF
GAELIC PROVERBS,
AND
FAMILIAR PHRASES;

Accompanied with
AN ENGLISH TRANSLATION,
Intended to facilitate the Study of the LANGUAGE;
ILLUSTRATED WITH NOTES.

TO WHICH IS ADDED,
THE WAY TO WEALTH,
BY DR. FRANKLIN,
TRANSLATED INTO GAELIC.

BY DONALD MACINTOSH.

K

Ge d' db' òignicbear an sean-fhocal, cha bhreugaicbear e.

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COLLEGE OF THE CITY OF NEW YORK
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FAMILIAR FRASERS
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TO
THE RIGHT HONOURABLE
DAVID EARL OF BUCHAN,

LORD CARDROSS, FOUNDER AND PRESIDENT OF
THE SOCIETY OF SCOTS ANTIQUARIES, &c.

MY LORD,

THE Monarch whose wisdom was divinely inspired, gives us a distinguished mark by which we may know those who are so happy as to be possessed of that valuable treasure. "The WISE will hear and increase learning; and a man of understanding shall attain unto wise counsels: to understand a PROVERB, and the interpretation; the words of the WISE, and their dark sayings*." A collection of such Proverbs, I now do myself the honour of presenting to your Lordship, and in that language which was spoken by the first inhabitants of the British Isles. It was the manner of the wise men of old, to deliver their instructions, not with the ostentatious pomp of eloquence and erudition, but in short sayings and simple terms; not glittering

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* Proverbs of Solomon, chap. i. verse 5. 6.

tering with the gaudy ornaments of the courtesan, but modestly arrayed in the sober garb of mild philosophy. By those means they easily sunk into the heart, and remained fixed in the memory. Of this the sayings of the seven celebrated Wise Men of Greece, inscribed in the Temple of Apollo at Delphi, afford us a striking instance; than each of which it would be hard to find any thing more simple, more solid, and more sensible. They have, most evidently, that character which Horace points out as the highest proof of merit,

Ut sibi quisquis

Speret idem; sudet multum, multumque laboret

Aufus idem.

The SIMPLE ONES may perhaps despise them for the unadorned plainness of the expression, but the WISE will ponder them in their hearts, and grow wiser by the instruction they convey. In effect, many large and elaborate Treatises are employed only in lengthening out, or confirming the moral, or prudential precepts, the substance of which is given us in these short texts.

In the present collection are several sayings that allude to circumstances not generally known; but as they frequently occur in common discourse, it seemed proper that they should be inserted, and the reader is led to their meaning by short notes. But many of these PROVERBS are the lessons that, many ages ago, were given to the people by the DRUIDS, who, as we are taught by Diogenes Laertius, had made considerable advance

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ces in philosophy, before that study was known
 to the Greeks. Without being engrav'd on
 brass or marble, their just and solid sense hath
 preserved them in the memories of men, and
 handed them down, as a valuable treasure, to
 succeeding generations. They have long sur-
 vived the extinction of the Druids, and have
 escaped safe from the wreck of ages. Of these
 I have gathered as many as I could: and it ap-
 peared to me, that a collection of the WISE
 SAYINGS OF CELTIC SAGES, could not so proper-
 ly be presented to any person, as to that worthy
 Peer, who has deserved so well of his country,
 by inciting men of learning to preserve the an-
 cient monuments of that nation, to which he
 does honour, and whose honour he seeks. The
 venerable Father of History says, he wrote with
 a view †, “that neither the memory of the past
 might be obliterated by time, nor great and ad-
 mirable things lose their due praise.” Animated
 by the same genius, the Earl of Buchan’s patri-
 otic spirit has called forth a numerous body, to
 recover, preserve, and continue those national
 monuments that were ready to be swallowed up
 in the gulph of oblivion. Much of what they
 may afterwards produce may therefore be just-
 ly attributed to that warning voice which roused
 them from their careless slumber, as Ulysses
 claimed

† See Herodotus in Clio. chap. i. *ὥς μήτε τὰ γενομένα
 ἀνθρώπων τῷ χρόνῳ ἐκίτηλα γίνηται, μήτε τὰ μεγάλα τε καὶ
 θανάσιμα ἀκλῆα γίνηται.*

claimed merit from the deeds of the hero he had brought into the field.

*Injecique manum, fortemque ad fortia misi,
Ergo opera illius mea sunt.*

Happy would that nation be, where every person of distinguished rank would endeavour to distinguish himself still more essentially, by being beneficial to the public, and thereby confirm our old Gaelic saying, " Bithidh meas is fearr air a mheangan is airde † "

Independent of the vicissitudes of courts, and the cheerful fashions of the gay and giddy, your Lordship has chalked out a path of honour to yourself. That its memory may continue to the latest ages, and that many may be incited to emulate so bright an example, is the earnest and sincere wish of the Compiler.

I am,

MY LORD,

(With the greatest respect,)

Your LORDSHIP's most obliged,

And most obedient humble servant

DONALD MACINTOSH.

† The fairest fruit is on the highest bough.

ADVERTISEMENT.

THE author's design in making the following collection, was to preserve the language, and a few remains of the ancient customs of Scotland, by bringing so many of the proverbial sayings of the people into one point of view. Having intimated to several gentlemen his wish to that purpose, they were pleased to encourage him; and though many of them were better qualified for the task than himself, yet they excused themselves on account of other engagements, promising what assistance they could afford. Under this encouragement, he therefore set about it; but he soon found that he, by himself, was not sufficiently able for the business, and therefore was obliged to have recourse to several gentlemen well versed in Gaelic antiquities, who kindly furnished him with materials; without which, he should not have been able to proceed. The following gentlemen, to whom he has laid himself under particular obligations, it is hoped, will not take it amiss that he mention them on this occasion.

To that worthy Baronet Sir James Foulis of Colinton, he returns his warmest thanks, not only for the perusal of some valuable Gaelic manuscripts, but for the patronage and encouragement he has afforded him in the conduct of the work. He has received particular obligations from Professor Ferguson, a gentleman to whom this country is much indebted, and from Neil Ferguson, Esq; of Pitcullo, the kind attention of both which gentlemen have considerably forwarded this work. His thanks are likewise due to the Reverend Mr. John Stewart, of Luss;—the Reverend Mr. James Maclagan, Blair of Athole;—the Reverend Mr. Joseph Macgregor, of Edinburgh;—Mr. William Morrison, writer in Edinburgh and Mr. Robert Macfarlane, schoolmaster, all of whom were particularly obliging, having procured him the perusal of many curious manuscripts, which considerably augmented this collection.

He

He must not omit returning thanks to John Macintosh from Lochaber, formerly a tenant under Macdonald of Keppoch, a worthy honest man, well versed in old Gaelic sayings.

With respect to the execution, the Compiler has to observe, that, diffident of his own abilities, he has sought for assistance wherever he could find it, and is sensible that, in rendering the sense of proverbial expressions in a language so difficult to translate literally, he has much occasion to bespeak the indulgence of the Reader.

The proverbs in this collection have, in their own native language, a peculiar elegance and strength, which cannot be so well transfused into another tongue: nevertheless, the mere English reader, it is hoped, will find them pregnant with the strongest features of masculine good sense, and the noblest maxims of prudence and of virtue.

The remains of descriptive poetry produced by the same people, which have been transmitted down to our times, have already procured the admiration of men of taste all over Europe, and obtained a degree of celebrity altogether unknown to any other literary production either in ancient, or in modern times; and it is hoped that their lessons of virtue and morality, and the maxims of prudence inculcated in their proverbial sayings, will be likewise found worthy of the same admiration.

One principal object the Compiler had in view, was to account for some ancient practices still continued in the Highlands, which are evidently derived from a very remote antiquity, for which reason he has accompanied many of the proverbs with explanatory notes, tending to illustrate what might otherwise seem to be obscure. If his conjectures on those particulars seem probable they may perhaps induce Gentlemen of greater abilities more thoroughly to investigate the subject, and thereby enable their countrymen the better to understand and to relish the works of Ossian, and the later Bards,

Edinburgh, 25th May, 1785.

CO. CHN IN NEACHADH

CHN-ACHADH

CHN-ACHADH
COLLECTION

OF

GAELIC PROVERBS.

ECCLESIASTICUS, viii. 8. Despise not the discourse of the
wise, but acquaint thyself with their proverbs; for of them
thou shalt receive instruction—
Verse 9. Miss not the discourse of the elders; for they also
are armed of their fathers.

CO'-CHRUINNEACHADH

D O

GHNA-FHOCAIL

G H A E L I C H.

M O T D H I L O D

AM fear a luigheas 'fa pholl, togaidh e 'n làthach
An leanabh nach foghlam thu re do ghlù
cha' n fhoghlam thu re do chluais. (a)

Am fear leis am fuar fuaidheadh e. (b)

Am fear leis nach lèir a leas, 's mor do chèil a cha
leas e.

5 Ai' nichear fear doimeag air na fràidibh.

Am fear aig am bi ìm gheibh e im. (c)

Am fear a ghoideas an t fnàthad ghoideadh e
mèuran na 'm faodadh e. (d)

An dall air muin a chrùbaich.

An ni chuir na maoir a-dh' ifrinn:

Faraid a ni b' fhearr a b' aithne dhoibh.

(a) Similar to "Betwixt three and thirteen, bend
twig while it is green."

(b) Similar to "Let him that is cold, blow up the coal"

†

(c)
(a)
an egg

A
COLLECTION
OF
GAELIC PROVERBS.

HE who lies down in the puddle, will rise up
in dirt.

The child whom you neglect to tutor at
your knee, you will not tutor when he comes to
your ear. (a)

He who feels cold, let him cloath. (b)

He who does not see his good, has missed the pur-
pose of being wise.

5 The slut's husband is known in the streets.

He who has much will get more. (c)

He who steals the needle, would steal the thimble
if he could. (d)

The blind mounted on the lame.

The thing that sent the messengers to hell:

Was asking what they knew full well.

(c) Or, literally, "He who has butter, will get more."

(a) Like the English proverb, "He who would steal
an egg, would steal an ox."

10 A leith-sgèul fin doibh fein.

Am fear aig am bheil camadh e, 's am fear o'm bi
tarruingeadh e.

Am fear a theid san dreoghan damh, theid mi san
dris da.

Am fear a cheanglas 's e fhiubhlais,

An taobh chuir thu 'n gruth, cuir na shruth am meoig.

15 Ai'nichear an leoghan ar scrìb da iongann.

Am fear is faide bha beo riamh, fhuair e bàs.

Am fear a bhios ann, nithear clann ris.

An ordag an aghaidh na glaic'.

As a choire, ann san teine.

20 An ramh is faisg' iomair.

Ai'nichidh ba baghail, no, fàilt a chruidh. (e)

A ni gheal Dia, cha mbeall duine. (f)

An ni nach 'eil cailte gheibhear e.

An neach nach cinn na chodal, cha chinn e na
fhaireach.

25 An uair a theid bior san losgann ni e scrèach. (g)

Air a mhèud 's gu 'm faidh thu gu maith, 's ludhaid a
gheibh thu gu h-olc.

Am fear is fluiche rachadh e 'n ald.

An car a bhios san t-sean-mhaide 's duilich a thoirt
as. (h)

Is duilich camag a thoirt a darach, ann san fhaillein
ann d'fhàs e.

30 An toil do na h-uile duine, san toil uile do na mna-
thaibh.

Am fear a theid san dris, imridh e thidhinn as ma-
dh' fhaodas e.

Adharc na chliathaich.

(e) When a strange beast comes to the herd, every one
attacks him.

(f) Like "What God will, no frost can kill."

10 Their own affair be it.

m bi He who has, let him hold; he who wants let him pull.

ni fan If one pass through the thorn for me; I'll pass through the briar for him.

eoig. He who ties his bundle fast, walks on without a stop.

Where you have put the curds, you may likewise pour the whey.

15 The lion is known by the scratch of his claw.

He who liv'd longest, died at last.

Such a husband as I have I get children by.

The thumb at strife with the palm.

Out of the kettle into the fire.

20 Pull the nighest oar.

The cattle's salute, or, The strange cow's welcome. (e)

What God has promised, man cannot with-hold. (f)

What is not lost will be found.

e na He who grows not in his sleep, will not grow when awake.

25 When the toad is staked he screams. (g)

naid a The more your time is taken up with good, the less you'll have to spare for ill.

Let the wettest go to the well.

thoirt The crookedness of the old tree cannot be removed.

illein It is difficult to straight in the oak; the bend that grew in the twig. (h)

mna-30 Let every man have his will, and every woman have her fill.

s may He who gets among the briars, must come out as he can.

The horn in the side.

ry on (g) Analogous to "Tread on a worm, and it will turn."

(h) Similar to "What is bred in the bone, is ill to take out of the flesh."

An neach is tàir' a bhios a stigh 's ann leis 's airde
mbuinntir. (i)

An ni nach cluinn thu 'n diu, cha 'n aithris thu mai-
reach.

35 An ni a thig leis a ghaoith, falbhaidh e leis an uisge
A ni chi na big, 's e ni na big.

A ni chluineas na big, 's e channas na big. (k)

Air fhad 's gu'n d' theid thu 'm muigh, na toir droch
sgèul dachaidh ort fein.

Am fear a dh' imich an cruine, cha d' fhios co
dhiubh b' fhearr, luathas no maille.

40 Am fear nach teich, teichir roimhe.

Am fear a bhios fad aig an aigig gheibh e thairis
nair-tigin.

Am port is fearr a sheinn Ruadh-righ riamb, ghabht
feirbh dheth. (l)

Am fear nach gabh nar a gheibh, cha 'n fhaidh nar i
àil.

Am fear a ghleitheas a theangaidh, gleidhidh e charaid

45 Am fear nach bi olc na aire, cha smuainich e olc
fir eile.

Am fear a bhios bèudach e fein, cha fcuir le
dh'èigneach chàich.

Saolaidh bradaich nàm bruach g'ar gadaichin uile càch

A bho is meas' a th'ann fa bhuaile is i 's airde gèum.

Aon inghean caillich aon èun teallaich.

50 Am fear is faide saoghal 's e 's mo chi.

Am fear nach treabh air muir, cha treabh e air tìr.

Adhaircibh fad air a chrodh tha fada uainn.

Am fear nach seall roimh seallaidh e na dhèigh.

Air dha bhi reamhar no caol, 'f mairg nach beatha
icheadh laogh dha fein.

(i) Like "We hounds killed the hare, quoth the blea-
ry'd messen."

(k) "earn."

(l)

He who does least, boasts most of the service! (i)

What you do not hear to-day, you will not repeat to-morrow.

What comes by the wind, goes by the rain.

That which the little one sees, is that which the little one does.

That which they hear, is that they repeat. (k)

However far you travel abroad, bring home no bad report of yourself.

He who has travelled over the globe, cannot yet tell which helped him forward most, deliberation or speed.

He who does not fly, will be fled from.

He who waits at the ferry, will some time get over.

The sweetest tune that ever Rory played, may be played till it grow harsh. (l)

He who will not when he may; when he will he shall have nay.

He who holds his tongue, holds his friend.

He who intends no evil, dreads no evil.

He who is conscious of guilt himself, will endeavour to involve others.

The rogue thinks every one else a thief.

The sorry cow has the loudest low.

An only daughter, an only chick at the fire-side.

He who lives longest sees most.

Who will not work at sea, will not work on land.

The far cow has long horns.

He who will not look before him, will have occasion to look behind him.

Be he fat or lean, woe to him who will not rear a calf for himself.

(k) Similar to "As the old cock crows, the young cock crows."

(l) Rory was a famous harper.

- 55 Am fear a theid do 'n tigh mhor gun ghnòthach,
gheibh e ghnòthach as.
Am fear nach dean cur re la fuar, cha dean e buain
re la teath.
An ni nach gabh nigbeadh, cha ghabh e fàsghadh.
Am fear nach fregair athair no mbathair, fregair-
eadh e ni 's tàire, craicion an laoigh. (m)
Am fear nach do thàr gu bhogha, thàr gu chloidheamh. (n)
60 Am fear nach do chleachd chloidheamh, fagaidh e
na dheigh e.
Am fear nach guth a ghuth, cha rath a rath.
Am fear d' an dàn a chroich, cha d'theid gu brath a
bhathadh.
Am fear nach toigh leam, tilgidh mi mo spideag air.
An luigh nach faighear, cha'n i chobhrais.
65 As an dris ann san dreoghann.
Am fear nach èisd ris n'as olc leis, cha'n fhaic e n'as
ait leis.
Am fear nach mèudaich an carn g'a mèudaich e
chroich. (q)
Am fear a bhios carrach sa bhaile so, biodh e carrach
sa bhaill' ud thall (p).
Am fear a ni obair na am, biodh e na leath-thamh.
70 Am fear is luaith lamh, 's e is fearr cuid.
An uair a luighis a ghaoth, 's maol gach fian. (q)
An ni a thug an eaghan o na gabhraibh. (r)
Am fear nach cunnda rium, cha chunndain ris. (s)
- (m) A modern proverb, alluding to profligates enlisting
for soldiers.
(n) Said of those who make a precipitate flight.
(o) The custom of throwing a stone into every carn
they come to, is very antient, and still kept up by the coun-
try people, out of respect to their deceased friends.
(p) The same as, "An cleachd a bhios aig duin' ag an
tigh biodh e aig air cheilidh," i. e. "The manners a man
has at home, he carries abroad."
(q) Like, "No weather is ill, if the wind be still."

5 He who goes to the hall without an errand, will find an errand there.

He who will not sow on a cold day, will not reap in a warm one.

What will not wash will not wring.

He who will neither obey father or mother, must obey the calf's skin. (*m*)

He who did not reach his bow, reach'd his sword. (*n*)

6 He who is not used to a sword, will leave it behind.

He whose word is not a word, will find his dot sink to nought.

Who is born to be hanged, will never be drowned.

The man I do not like, must bear my blame.

The herb which cannot be found, will heal no wound.

5 Out of the briar into the thorns.

He who will not listen to what he dislikes, will not see what he likes.

Who will not add to the cairn, may he add to the gibbet (*o*).

Whoever is a mangy here, will be a mangy there. (*p*)

Who does his work in season, will be half idle.

7 The quickest hand has the best share.

When the wind is still, the shower is blunt (*q*).

What kept the goats from the ivy? (*r*).

The man who keeps no account of his good acts to me, I'll repay without measure (*r*).

(*r*) The steep rock.

(*s*) Said by Henry Wynd at the conflict betwixt the Macphersons and Davidsons on the north Inch of Perth.

I cannot forbear taking this opportunity of pointing out a mistake of the Scottish historians, (though briefly related in Shaw's History of Moray) a mistake they have been led into, by their ignorance of the Gaelic language, and the similitude

An uair a tharruingear gach duin' a chuid, thuige
's maig a bhiodh gun chuid aige.

rity of the two names Clan Mhic Dhail', *i. e.* the Davids, and Clan Mhic Aoi', *i. e.* the Mackays. I must crave the indulgence of relating at length the story which gave rise to the above saying.

In the year 1291, Macdonald King of the Isles (which title he acquired in virtue of an invitation from the other chiefs to lead them against the Danes, and afterwards by a marriage with the heiress of the Danish monarchy in Sky,) sent his nephew, Angus Macintosh of that ilk, to Dougall Dall Macgillicattan, chief of the Clan Chattan, to acquaint him that the King intended to visit him. At this time it was a custom when the King or Lord paid a visit to any of his vassals, that he was presented with the daughter, or failing a daughter, the wife of the vassal, for his companion for the night, if required. This barbarous custom, though seldom practised, Macgillicattan knew would not be dispensed with upon this occasion; and having an only daughter, in order to prevent the bad consequence he foresaw would happen, he offered this daughter in marriage to Macintosh, together with his estate, and the chieftainship of the Clan Chattan. This event accordingly took place, and Macintosh by this means became captain or leader of the Clan Chattan.

The greatest part of Macintosh's estate thus acquired being a considerable time let to the Camerons, and they having often refused to pay the stipulated rent, Macintosh was often obliged to seize their cattle, in consequence of which, several conflicts ensued betwixt them, with various success, but as that of Innernahavon in Badenoch gave rise to the one on the north Inch of Perth, I shall briefly relate both.

About the year 1296, the Camerons convened their numerous clan and dependents, together with such others as they could prevail upon to assist them, as the Campbells, Macdonalds, &c. to make reprisals on Macintosh, who, knowing their intention, soon collected an equal force, consisting also of several clans, under the general name of Clan Chattan, to oppose them; but when the two armies came

When every one draws to him his own, it is bad with him who has nothing.

In fight, an unseasonable difference arose betwixt two of these Clans, viz. the Macphersons and Davidsons; though they both agreed that Macintosh should command the whole, as Captain of the Clan Chattan, yet they could not agree who should have the right of the other; Macpherson of Cluny contended for it, as chief of the Clan Chattan, and Davidson of Innernahavon, as being head of another branch equally ancient. The dispute was at length referred to Macintosh the captain, who imprudently decided in favour of Davidson of Innernahavon, which gave such offence to Macpherson of Cluny, that he drew off his men, who stood idle spectators, while the Macintoshes and Davidsons, overpowered by numbers, were defeated. Macintosh being irritated and disappointed by this behaviour of the Macphersons, on the night following, sent his own bard to the camp of the Macphersons, as if he had come from the Camerons to provoke them to fight, which he accomplished by repeating the following satirical lines:

Tha luchd na foilleadh air an tom,

Is am Balg-Shuilich donn na dhraip;

Cha b' e bhur cairdeas ruinn a bh' ann

Ach bhur lamh a bhi tais.

i. e. The false party are on the field, beholding the chief in danger, it was not your love to us, that made you abstain from fighting, but merely your own cowardice.

This reproach so stung Macpherson, that calling up his men, he attacked the Camerons that same night in their camp, and made a dreadful slaughter of them, pursued them to the foot of Binn-imhais, and killed their chief Charles Macgilony, at a place called Coire Thearlaich, *i. e.* Charles's Valley.

Though the above conflict put an end to the dispute with the Camerons at that time, yet it created another equally dangerous betwixt the Macphersons and Davidsons, these were perpetually plundering and killing each other; insomuch, that the King sent Lindsay Earl of Crawford, and Dunbar Earl of Moray, two of the greatest no-

75 An uair a theid na meirlich a throd, thig davin
canraig gu'n cuid.

An uair a scuireas a meur do shileadh, scuiridh
'm beul do mholadh.

blemen in the kingdom, to compromise matters and reconcile them. This being found impossible to do without bloodshed, gave rise to the celebrated trial of valour on the north Inch of Perth, which happened on Monday before the feast of St. Michael, in the time of King Robert the Third, in the year 1396.

The Scottish historians say that it was fought between the Clan Chattan and Clan Kay, the last they supposed to be the Mackays, instead of the Clan Cay or Davidsons, which occasioned their mistake, the Mackays not even inhabiting near, but at a great distance from the Clan Chattan.

It was agreed that the Macphersons and Davidsons should each chose thirty men from their several clans, who were to fight before the King and court, and the conquerors were ever after to be the superior.

The north Inch of Perth was chosen as the field of battle, and the combatants were allowed no other weapons but broad swords.

The day appointed being come, both parties appeared, but upon mustering the combatants, the Macphersons wanted one of their number, he having fallen sick; it was proposed to balance the difference, by withdrawing one of the Davidsons, but so resolved were they upon conquering their opponents, that not one would be prevailed upon to quit the danger. In this emergency, one Henry Wynd, a foundling, brought up in an hospital at Perth, commonly called an Gobh Crom, i. e. the Crooked Smith, offered to supply the sick man's place for a French crown of gold, about three half crown's sterling money, a great sum in those days.

Every thing being now settled, the combatants began with incredible fury, and the Crooked Smith being an able swordsman contributed much to the honour of the day, victory declaring for the Macphersons, of whom only ten besides the Gobh Crom were left alive, and all dangerously

75 When thieves fall out, true men come at their own.

When the finger ceaseth to drop, the mouth ceaseth to praise.

wounded. The Davidsons were all cut off except one man; who, remaining unhurt, threw himself into the Tay, and escaped.

Henry Wynd set out from Perth after the battle with a horse load of his effects, and swore he would not take up his habitation till his load fell, which happened in Strathdone, in Aberdeenshire, where he took up his residence. The place is still called, Leac 'ic a Ghobhain, *i. e.* The Smith's Dwelling. The Smiths, or Gows, and Macglashans are commonly called, Sliochd a Ghobh Chruim, *i. e.* The descendents of the Crooked Smith; but all agree that he had no posterity, though he had many followers of the first rank, to the number of twelve, who were proud of being reputed the children of so valiant a man; and the more to ingratiate themselves in his favour, they generally learned to make swords as well as to use them, which occasioned their being called Gow, *i. e.* Smith. His twelve apprentices spread themselves all over the kingdom. Most of them took the name of Macintosh; those who write otherwise, own their descent from them, though many of them are Macphersons, &c.

Smith of Balharry's motto, "Caraid an am feum," *i. e.* "A friend in need," seems to allude to the Gobb Croms assisting the Macphersons on the above occasion.

As soon as the Gobb Crom had killed a man, he sat down to rest, and being perceived by the captain, he demanded the reason; the other answered, that he had performed his engagement, and done enough for his wages; the captain replied, that no wages would be counted to him, he should have an equivalent for his valour; upon which he immediately got up to fight, and repeated the above saying.—*Pen. Macin. Pen. Macph. Buchan. Abercrom. Hist. of Maray, &c. &c.*

Am fear nach cluinn gu maith, cha toir e ach droch fhreagairt.

An uair a bhios nì aig a chat nì i dùrdan (t).

Am fear is faide chuaidh riamh o' n tigh, b' e ceol bu bhinne chual e riamh dol dachaidh.

80 A chlach nach tachir re m' chois, cha chiùr i mi.

Am fear a bhios na thamh cuiridh e'n cat 's teine.

A nì ni fubhach an darna h-Abba, nì e dubhach an t-Abb' eile. (u)

Am fear aig am bi maighistir, biodh feis aige.

Am fear is faide chaidh riamh o' n tigh, bha co fad aige re thidhinn da-thigh.

85 Am focal a thig o fhrinn 's e gheibh, ma 'le T mo bheir.

Am fear nach fosgail a sporan, fosgailidh e 'bhèul.

Amharaic romhad, ma'n toir thu do leum.

An cron a bhios 's an dodan, cha'n fhaodar fholach.

Am fear gu'n d' an donas, 'sann da 'bheanas.

90 Am fear nach gabh comhairle, gabhaidh e camalorg.

Am fear air am bi an t' amhrath, cha'n ann is t-Samhr' as fhufadh e.

An uair a bhios an copan làn cuiridh e thairis.

Am fear a bhios fearg air a ghna, 's cosmhail a ghn' ris an dris :

A bheirt sin mach faighear ach cearr, 's foi 'din is fear a dheanamh ris.

An nì a chuir an earb air an loch.

95 Aighear an fhileair dhuibh an taobh tuath. (x)

Am fear nach dean bail air beut a bhuilg, nì iochdail bail air fein.

Am fear a theid a ghna' mach le lian, gheibh e coibhaireigin.

An t ainm gun an tairbhe.

Am fear nach teagaisg Dia cha teagaisg duine.

(t) Applied to such mean persons as are too noisy and insufferable when they once become rich.

He who hears ill, will give but a sorry answer,

When the cat has hold, she purrs (z).

To him that travelleth farthest abroad, the sweetest
found he hears, is still go home.

80 The stone that meets not with my foot, will not hurt me.

An idle man will put the cat in the fire.

What makes one Abbot glad, will make another sad.

He who has a master, has found his match (u).

The farther a man goes from home, the farther will
be his way back.

85 A word from Hell will get the thing if it bid most.

A man who does not open his purse, should open his
mouth *with fair words*.

Look before you leap.

A blot in the forehead cannot be hid.

The man for whom the ill was destined, is him it
strikes.

90 The man who will not be advised on his way, must
go astray.

The man who is doomed to misfortune, will find no
relief even in summer.

When the cup is full, it runs over.

The fretful temper is like the thorn:

What cannot be helped must be borne.

What made the roe take the water?

95 The black Musician's nearest way to the north. (x)

If you do not spare the top of the sack, the bottom
will spare itself.

He who spreads his net every day, will catch birds
sometimes.

The name without the thing.

Whom God hath not taught, man cannot.

(u) Or, "What is joy to one, is grief to another."

(x) Something like, "You go far about to seek the nearest."

100 Am fear a mharbhadh a mhathair a chianabh,
bheireadh e beo 'nìos i. (y)

Am fear a bhios san fhèighe, cuiridh na h-uile fear a
chàs air.

Am fear nach cuir a shnaim, caillidh e cheud
ghream. (z)

An tobar nach traogh.

Am fear nach treabh aig baile, cha treabh e as.

B

BI g'a fubhach, geinmrich, moch-thrathach san
t-samhraidh. (a)

Bi g'a curraigeach, brógach brochanach 'fa gheamhraidh.

Biodh 'n t-ubhal is fearr air a mheangan is arde.

Bheir duine beath air éigin, ach cha toir e rath air
éigin.

5 Biodh mìr a ghil' easgaidh air gach mèis.

Biodh cuid an amadain am beul a bhuilg.

Bheir aon fhear each gu uisg, ach cha toir a dha
dheug air ol.

Biodh dùil re fear feachd, ach chà-bhì dùil re fear lic.

Buinigear buaigh le foidhidin. (b)

10 Bean tighe ghanntair, 's is luaith chailltear.

Buille 's gach aon chraoibh, 's gun chraobh idir a
leagadh.

(y) When a good day appears after a heavy storm.

(z) A cunning taylor made his apprentice (who had
served out his time,) believe that he still wanted the prin-
cipal part of his craft, which he was under no obligation
to give him without a good sum of money; the young

100 The man who killed his mother a little while ago,
would bring her alive now. (y)

When a man once falls into the mire, every one
treads on him.

He who will not knot his thread, must lose the first
stitch. (z)

The fountain that never dries up.

He who will not work at home, will not work abroad.

IN summer be chearful, continent and early. (a)

In winter be well hooded, well shod, and well fed
with gruel.

The fairest apple is on the highest bough.

A man may force a livelihood, but cannot force good
luck.

5 The industrious man's morsel is on every man's
table.

The fool's portion is at the mouth of the sack.

One man may lead a horse to the water, but twelve
cannot make him drink.

There is hope that a man may return from the wars,
but not from the grave.

Victory is to be got by patience. (b)

10 The mistress of a starving family is soonest lost.

A stroke at every tree, yet none is felled.

man, in order to be master of the business, agreed to the
proposal, and only received the above advice for his money.

(a) An advice of the Druids, See Smith's Gaelic Antiquities.

(b) "Vincenda omnis fortuna ferendo est."

Bir a' d' dheirn fein na faisg; re d'namhad t-easb-
haidh na rùisg; Rinn seineadh re t-fheòil na eisd;
bèisd nimh re d' bheo, na dùisg.

Breac a linne, flat a coille, 's fiadh a fireach, mèir-
leadh nach do ghabh duine rianh nàir as: (c)

Buille gach aon f hir an ceann an f hir charraich.

15 Bathaidh uisge teath teine.

Breitich a bhaire ris a chaistail.

Bha rud-eigin a dh' uisg far am batht' an gamhain.

B' usadh Eoghan a chiur air each.

Bha thu' d' shlainte nuair chaidh do chot' a dheanamh.

20 Bu mhaith impidh choilich ma shiol a thoirt do na
cearcan.

Bi d' thofd 's bi d' chom.

Bu cheanach leam t-ubh air do ghloc.

B' e ím a chuir a thigh àirich e.

Biodh bean mhuintir aig an fheannaig' san fhogh-
ar. (d)

25 Bheir foid a bhreith 'sa bháis, duinn' air atha 's air
éigin.

Beiridh caor dhubh uan geal.

Bu mhath 'n teachdair thu shire 'n aoig.

Bu fhaide bhiodh donas air droch mhnai, na bhiodh-
ainse deanamh fin.

Beus na tuath air am bithear 's e 'nithear.

30 Beannachd dhut féin is mallach'd do d' bheul eann-
faich.

Beathaich thusa mis' an diu, is beathaichidh mis'
thus' a maireach.

(c) Because these grew spontaneously, without the least
trouble to the owners, it was thought a hardship to debar
the commonality from using freedom with them.

(d)
occasi

Squeeze not the sharp point in your hand; discover
not your wants to an enemy; when the dagger is
at your breast, let nothing else divert your atten-
tion; or never arouse a venomous creature.

A fish from the river, a tree from the forest, and a
deer from the mountain, are thefts no man was
ever ashamed of. (r)

Every man's stroke is at the mangy man's head.

15 Hot water will quench fire.

The bard foreswore the castle.

There was some water where the stirk was drown'd.

It were easier to set Owen on horseback.

You was in health when your coat was made.

20 Well pleaded the cock for corn to the hens.

Be silent, but attentive.

Dear bought egg with so much cackling.

That were sending butter to the grazier's house.

The rook has her servant in harvest. (d)

25 The spot where a man is doomed to be born and to
die, will force him thither.

A black ewe will have a white lamb.

You would be a good messenger to send for death.

Evil will possess a bad woman, longer than this may
be done.

The way of the folk you live with, is what you must
follow.

30 My blessing to you, but curse to your teacher.

Feed me to-day, and I'll feed you to-morrow.

(d) Said of those who employ servants without having
occasion for them.

Beath' Chonain a meafg nan Deomhanaibh, "Ma's
ole dhambh, cha'n fhearr dhaibh." (e)

Balach is balgair' tighearna, dithis nach bu choir leig
leo.

Buail am balach air a charbad, is buail am balgair air
an t-sòin.

35 B' e iafid an Deomhan do n' mhuilín e. (f)

Biodh sonas an long na caitheadh

Biodh teine maith 'n sin nuair ghabhas e

Bu mhor am bèud do bheud binn a dhol gu brath fo
thalamh. (g)

B' fhearr a bhi samhach, no droch dhàn a ghabhail

40 Beiridh bean mac, ach 's e Dia' nì an t-oighre.

Bheir duine glic breith bliadhna, air neach ann 'n ùin'
aon oidhche.

Bhuail iad a ceann air an amraidh. (h)

Beannachd nan fubhal a's nan im'eachd! 's e 'n
diugh di h-aoin, cha chluinn iad sinne. (i)

Bhìodh sonas air dràig, na' m faigheadh e mar
dhortadh e.

(e) Conan was one of Fingal's heroes; a rash, turbulent, but brave youth; an account of several imprudent actions of his, are often to be met with in antient poems, tales, proverbs, &c. He, with some others, went to hell in pursuit of some of their companions, who could not be found elsewhere, and as they were going out a devil gave Conan a stroke, which he immediately returned; meantime the gate was shut, and Conan left fighting with the devils, who all came to revenge their neighbour's quarrel. This is called Conan's Life in Hell. Hell was thought to be a cold island at that time, as the Iurna, the Gaelic name thereof, signifies.

(f) i. e. To lend any thing to one who will not return it.

(g) Said of those who have a bad voice for singing.

(h) Said of a servant who looks like her meat.

The life of Conan among the Devils—"If they bring ill to me, they get no better." (e)

A surly clown, and a Lord's dog, are two that ought not to be spared:

Knock the clown upon the ear, and the dog on the nose.

35 Lending the Devil a miln. (f)

Happiness keeps the tract of the generous.

It will be a good fire when it burns.

What a pity it is, that that sweet voice of your's should ever go to the grave. (g)

Better be silent, than receive an affront.

40 A woman may bear a son, but God makes him an heir.

The wise man will judge in one night, what you are to be for the year.

They have struck her head against the pantry. (h)

My blessing attend them! this is Friday, they will not hear us. (i)

It would be well with the spendthrift, if he got as he spent.

(i) An expression commonly used by superstitious people as a counter charm against the power of fairies, which they repeat always whenever they have occasion to mention their names, and which they believe will prevent them from having their children and women in childbed carried off, &c. What gave rise to these extravagancies, was the great opinion they entertained of the antient Druids, who were perhaps the greatest philosophers the world ever produced, and who by their profound knowledge in natural causes, performed such surprising things as could not fail raising the wonder and terror of the people, which kept them greatly in awe, and rendered them subservient in all things to the will of their governors. These sages were considered as acting by a divine mission; hence the many wonderful stories of fairies, enchantments, ghosts, &c. constantly handed about. Magic is justly called Druidheachd in

45 Bu gheanaich a cheud tè chuir a meur 'do bheul.
 Biodh cron duine cho mor re beinn, ma'n leùr dha
 feinde.
 Bathadh mor aig oir thir.
 Biodh na gabhair bogbar san fhoghar.

Bo mhaol am buaile choimhich.
 50. Brisidh an teangaidh bhog an cneath.
 Buil' an doill ma'n dabhaich, no mar thilg an dall a
 phloc.
 Be sin am màm air muin an t faic.
 B' fhearr suidh laimh re fear air chuthach, no fear lom
 nochdadh.

55 Biodh di h-alon an aghaidh na seachdain.

Gaelic, (though Tolland objects to it), for Druidh signifies wise, penetrating, &c. hence, Druidheachd, or profound wisdom. The wise men who came to see our Saviour, are called Druids in the Gaelic New Testament.

By this means the Druids had the whole management of the nation in their own hands, they were statesmen, lawyers, physicians, as well as divines, and took care to have the children of the nobility always under their tuition, which made them always incline to their interest, and gave them an uncontrollable authority.

Not to commit any of the secrets of their religion to writing, (though they had the use of letters,) was part of their policy, which they thought too sacred to be exposed to the laity, as it might happen if written, and would also lessen their authority, and tend to overturn their order; it is therefore to be regretted, that several arts and other secrets have died with them, owing to the above reason.

They usually held their courts on round hills, termed Sithain, from Sith, Peace, and Dùn, Hill, Hills of Peace; the judges were called Sìchin, *i. e.* Peace-makers, the very name still given to fairies by the Highlanders.

After the introduction of Christianity, they fled to woods, caves, remote islands, and other sequestered places, for the

45 She was sharp set who first put finger in thy mouth.
A man's fault will be as big as a mountain, before he
himself can see it.

Wrecks are most frequent near the shore.

The goat is deaf while she plucks the ripe ear in har-
vest.

A hornless cow in a strange fold.

50 A smooth tongue will blunt wrath.

As the blind struck the tub, or as the blind threw
his club.

That were the handful over and above the sack.

Better be near the mad than the needy.

Friday is contrary, be the week foul or fair.

55 The child that tumbled in the ashes, may rise to be
a proud man.

free exercise of their religion, and continued even for ages
little heeded by the Christian world; here they waited pa-
tiently, like the Jews, subjecting themselves to many hard-
ships in expectation of a deliverance on account of their
sanctity. The Danes and Norwegians, who continued
under their yoke, made many efforts to restore them to
their former state. It was principally by the instigation
of the exiled Druids that these northern nations so often
infested this island, even after Christianity was firmly esta-
blished, in order to be revenged on the authors of their ca-
lamity.

The vulgar still believe that they inhabit their ancient
abodes, though invisible to them, and are possessed of great
power.

There is no doubt of their carrying off women and
children while they remained, as well as other necessities
to their secret abodes, and their having no communication
with the rest of the world, has given rise to the absurd opi-
nion of their existing to this day, and in the same practice:
the vulgar imagine that every round hill, or law in the
country, are full of the Sithchin, or fairies, and it would
be in vain to persuade them of the contrary.

Biodh chnuigh dhearanach cràiteach.
 Biodh earalas meirlich agad air gach neach, ach na
 dean mearlach do neach idir.

Biodh gach mì mar is àill le Dia.

Ba mhigheach sin na'm bitheadh e 'n dán.

60 Bheir in cuid oidhche dha, ge' d bhiodh ceann fir fodh
 achlais.

Bàr an fhithich orra. (k)

Bu dubh adhiol.

Bha n uair ga' rith.

Buairé circ gun cheann.

65 Bheir na h-uile di domhnaich seachdain leis.

Bha iasf riamh feadh an t-saoghail.

Bheireadh e sniosnach air croidh' na cloich.

60 B'olc an airidh ga'n deanadh aimfir thirim dolaidh.

Bagair 's na buail.

70 Buille fa cheann, no dha san amhaich.

Bha la eil'ann.

Bu dual da sin.

B'fhear a leith 'n dè no gu, leir an diu.

(k) It is commonly thought that the young ravens kill
 the old.

The last sufferings will be grievous.

Watch that you be not robbed, but treat no man as a thief.

Every thing must be as God will have it.

It is come in time, if so ordained.

60 I would lodge him a night, though he had a man's head under his arm.

The ravens lot befall them: (k)

Black was his fate.

His hour was chasing him.

As the hen rages without the head.

65 Every Sunday brings on a week.

Borrowing and lending was always in fashion.

It would move the heart of a stone

It is a pity fair weather should do harm.

Threaten, but strike not.

70 It can be but one blow on the head, or two on the neck.

I have seen another day.

He has it of kind, or it runs in his blood.

The half yesterday, would have been better than the whole, to-day.

CHA'N e na h-uile la' bhios mòid aig Macantòisich. (a)
 Cha'n e na huile la theid Macnèil air each. (b)
 Cha'n e ceud sgèul an t-sagairt bu choir a-chroidfin.
 Cha tig am bàs gun leath-sgeul.
 5 Cha dean a ghloir bhoidheach, an t-amadan fàth-
 ach. (c)
 Cha cheol do dhuin' a bhron uil' aithris.
 Cha toir muir no men' a chuid o dhuine sona,
 cha ghlè duine don' an t-ald.
 Cha d' bhries deadh uram ceann duine riagh.
 Cha d' theid fabhal thair tigh mar bi gaoth ro mho-

(a) Tòshach or Macintosh of Monyvaird, Chamberlain to the Earl of Perth, held a regality court at Monyvaird it is commonly reported, that he caused one to be hanged each court day, in order to make himself famous, and to strike terror into the thieves, which severity occasioned the above saying.

The place where the gibbet stood, is still known by the name of the Gallow-know; he, at a certain time of the year, used to make his vassals wade into a lake near that place, and he who waded farthest, was under the necessity of paying a cow, as a particular mark of the chief's regard. This was, by the bye, an odd method of paying a compliment.

By a genealogy of the family found in the Countess of Caithness's Bible in the library of Taymouth, of which I have seen a copy, they are descended of Edward, a son of Macintosh of that Ilk, though they always denied this, and differed both in surname and armorial bearing from the other Macintoshes, calling themselves Tòshach i. e. Thane, first, or chief, whereas the other Macintoshes call themselves Macantòisich or Macintosh, i. e. Thane's son; both designations alludes to their descent from the

It is not every day Macintosh holds a court. (a)

It is not every day Macniel mounts his horse. (b)

It is not the first word of a priest, you are to believe.
Death never came without an excuse.

5 Fair words fill not the fool's belly. (c)

It is not prudent for a man to publish all his sorrows.
Neither seas nor mountains can bar the lucky, but the

naughty cannot even find his way to the brook,
Civility never got a man a broken head.

The barn will not be blown over the house without
a great wind.

famous Macduff Thane of Fife. The last Toshach of
Monyvaird went to Carolina forty or fifty years ago.

ACHMAR'S *Inquiry*.

(b) There is an ingenious sarcastical description of setting
Macniel on horseback, in Gaelic, in my hands, full of
wit and humour, (too long to be here inserted), setting
forth the grandeur, antiquity, and valour of Macniel of
Bara.

Toland in his letters upon the Druids, says, that the then
Macniel was the 18th Lord of Bara, (Achmar says, the
16th,) he wrote in the time of Queen Anne. From the an-
tiquity of this great family, Toland argues, that the fa-
mous Hyperborean Philosopher of the Greeks, from his
habit and manners, must have been a Celtic Druid, and
a native of our western isles, and that the islands of Sky,
Lewis, and Uist, (once joined together), was the Hyper-
borean island; he further illustrates this, by explaining the
word Borr, which signifies great, magnificent, chief, &c.

The island of Bara lies at the south point of Uist, and
signifies a point or top: The difficulty of setting Macniel
on horseback, with all his grandeur, gave rise to this saying.

(c) Like, "Fair words butter no parsnips."

10 Cha'n fhaodar a bho' reic is a bain òl.
 Cha chuirear gad air gealladh.
 Cha robh duine riamh gun da laeth.

Chàn 'eil fealladh ann, is mo no 'n gealladh gun a cho-
 ghealladh.

Cha teid feich air beul duinte.

15 Cuiridh an teangaidh snaim, nach fuasgail an fhia-
 cail.

Cha ghiulain fothreach ach a làn.

Cha'n ann leis a chèud bhuill' a thuitis a chraobh.

Cha d' eug duine riamh gun dilibich.

Cha robh caraid riamh aig duine bochd.

20 Cluinnidh 'm boghar fuaim an airgid.

Cha'n fhearr feud no luach.

Cha dean croidh mìosgach breug.

Co b' fhearr a b' aithn' an cat a thoirt as a mhuigh
 no 'm fear a chuir ann e? (d)

Cha'n ann air chnothan salamh a tha sud nile.

25 Cha d' fhuiling fuchd nach d' fhuair teas.

Cha robh sgeulach nach robh breugach.

Cha tig a huas an ni nach 'eil fhuas.

Cha'n 'eil ann do shean amadan.

Cha'n uaille duine no cheird.

30 Cha'n fhiach fagart gun chleireach.

Cha d' mheall e ach na dh' earb as.

Cha truath cù is marag ma amhaich.

Cuiridh an-beart as gu lom, do dhuine 's gun a chonn
 fo' chèil, is cuiridh beart eil e ann, ach a gabhail
 na h-am fèin.

Cha'n 'eile pisearlach.

35 Cha mhair an seannach re shìr rith.

Cha deach car do theaghair ma phreas. (e)

(d) Analogous to "He who hides best, finds best."

"agimig on rith shìr rith" (e)

- 10 We cannot sell our cow and drink her milk.
 A promise is not a hand-cuff.
 Every man has two days, i. e. a day of prosperity,
 and a day of adversity.
 There is no greater treachery, than to promise with-
 out performing.
 The close mouth incurs no scores.
 15 The tongue may cast a knot, which the teeth cannot
 untie.
 A vessel will carry no more than its full.
 It is not by the first stroke that the tree is felled.
 The rich man never died without an heir.
 The poor man has no friend.
 20 The deaf will hear the chink of money.
 A jewel is no better than its worth.
 The drunken soul speaks out the truth.
 Who knows better how to take the cat out of the
 churn, than he who put her in? (d)
 It is not from empty nugs all this comes.
 25 None ever suffered cold but got into heat.
 He who tells many tales must tell some lies.
 What is not *butt*, will not be brought *benn*.
 No fool like an old fool.
 No man is more gentle than his trade.
 30 What is a priest without a clerk.
 He deceived only those who trusted him.
 The dog is not to be pitied who has a sausage about
 his neck.
 A bad step will undo the man who is not aware, and
 another will replace him again, if taken in proper
 time.
 He is no conjurer.
 35 The fox cannot hold out a chace for ever.
 Your tether has not turned round a bush. (e)
- (e) Said commonly of a man who looks well, as much
 as to say, he has not been disappointed of his victuals.

- Cha 'n' eil ann ach na h-uil' uan na's duibh na
mhathair.
- Cha tig an cota glas co math do na h-uile fear. (f)
- Cha d' thainig ubh mor riamh o'n dreathain.
- 40 Cha dean mi da chliamhain do m' aon inghinn.
- Cha 'n' eil tuil air nach tig traogha (traigh).
- Cha dean tuirse ach truaghan, 's cha 'n' fhaigh fear
an lag mhiolnaich bean ghlic gu la luan.
- Cha ruig am beagan fuil air cùl a chinn 's air clar
na h-aodain.
- Cha b' uail gun fheum e.
- 45 Cha ghrugaichibh g'a leir air am bi 'm falt fein. (g)
- Cumaidh a mhuc a foil fhein glan.
- Co dhiubh 'n strath no 'n gleann 'fann as a ceann
a bhlighear a bho. (b)
- Cha 'n' eil ach rabha gun fhuafgal ann am brúadar
na h-oidhche.
- Cnuasach uirceain, buain is ithe.
- 50 Cial a dh' fhadas teine, Rian a chumas baile, cha
mhair fliochd fir foilleadh, no lochd math chum na
cloinne.
- Cha da thaifg nach d' imir.
- Cha robh dias sada teine nach do las eatorra.
- Cha n aithne dhuit dol air t-each gun dol thairis. (i)
- Cha bhi dùchas aig mnai no aig sagart.
- 55 Cha dean sinn' oran deth.
- Cha d' chuir a ghual ris, nach do chuir tuar thairis.
- Cha dean bodach breug 's a chlann a 's tigh.
- Cha toill iartas achmhasan.

(f) King James the Vth's wearing a grey coat when
in disguise, might probably give rise to this saying; he of-
ten travelled through his dominions to know the manners
of his subjects, whereby he discovered many things which
most sovereigns are ignorant of; he was a severe justiciary,
punishing the guilty and rewarding merit; he granted
many charters to honest indigent people in different parts
of the kingdom.

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Every lamb is blacker than its mother.

The grey coat becomes not every man alike. (f)

The wren never laid a large egg.

40 I cannot make out two sons-in-law from one daughter.

There is no flood without an ebb.

None but the simple despair, and the faint-hearted
can never obtain the favour of a wise woman.

A few hairs will not cover the whole head.

What is necessary, cannot be said to proceed from
vanity.

45 All are not virgins who wear their own hair. (g)

Even the sow will keep its own sty clean.

Whether in strath or glen, the cow's milk comes from
her chops. (h)

It is but a riddle unsolved, the dream of the night.

The pigs delight, pluck and eat.

50 Good sense makes the fire light. Good order up-
holds a city. The race of the false is soon extinct.

Neither are they well seen to.

No man ever laid up any thing, but found a use for it.

No two ever blew fire, but it burnt between them.

You cannot mount your horse without leaping over (i).

Women and priests are natives no where.

55 We will not make a song of it.

No man put his shoulder to, but pushed it through.

The fellow will not lie before his children.

Request bears no blame.

(g) Young women in the Highlands never used to wear
linen upon their heads till after they were married; or had
connection with men; hence the above saying.

(h) Or, "The cow gives milk in proportion to her
food."

(i) Said of a man who over-reaches his purpose.

- Cha'n 'eil fios cìod an cloidheamh a bhios, san truail
gus an tarruingear e.
- 60 Ceansaighidh na h-uile fear an droch bhean, ach am
fear aig an bi i.
- Cha'n 'eil greim re ghabhail a dh' uisg no da theine. (1)
- Cha bhi fuachd air ualach air fuairid an la (1)
- Cha b' ann mar fhuair Macrùsgail na mnaibh.
- Cha mhiist sgeul math aithris da uair
- 65 Cha robh math no olc riamh gun mhnai uime.
- Cha'n 'eil mo rlieangai fo'nd' chrios.
- Cha luaith duine gu leas, no gu aimhleas.
- Cha leig an leisg da dedin, duin' air slighe chòir am
feast.
- Cha dean corag mhillis im, no glucam oirre càis.
- 70 Cha lugha uchdaich no leodhaid.
- Ceist bradaig air brèugaig.
- Cha'n aithnich thu 'n t-each breac mar fhaic thu e.
- Cìod a b' àill leat fhaighinn ann nead an fhithich ach
am fitheach fein.
- Cha'n fhad uat a chuir thu'n athais.
- 75 Cha'n e goga nan ceann a n' 'n t-ìomram.
- Cha chuirin mo thuagh bheirneach ann do choile
chbrionaich.
- Cha scal cu roimh chnaidh.
- Co air bith an caoireach, 's mis, an cneathalach.
- Cha mho air e, no air sean each athair.
- 80 Cha lugha air Dia deir 'n la no thoifich.
- Co sgith dheth 's a bha'n losgann riamh do na chliath
chliat.
- (1) Equal to the proverb. "Fire and water are good
servants, but bad masters."

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It is not known what sword is in the sheath, until it
be drawn.

60 Every man can manage an ill wife, but he who has her.

No hold can be taken of water or of fire. (A)

The proud despise to seem cold, on the coldest day.

I did not get it as Macrusgal got the women. (A)

A good tale is not the worse of being twice told.

65 There never was good or ill without a woman concerned.

My tongue is not under your girdle.

Man goes not faster to his good than to his ill.

Laziness will scarce ever permit a man to do a good
turn.

Sweet finger will never make butter, neither will a
glutton make cheese.

70 Up hill is no longer than down hill.

"Ask Jock Thief if I be a liar."

You cannot know a pye-balled horse, unless you see
him.

What could you expect to find in the raven's nest,
but a raven.

You have not put the reproach far from your own
door.

75 It is not the nodding of heads that makes the boat
row.

I would not put my chopped ax in their rotted wood.

A dog howls not when struck with a bone.

Whoever is guilty, I am the sufferer.

He is no more to him than his father to an old horse.

80 Not less to God is the end, than the beginning of the
day.

As glad to be rid of it, as the toad of the harrow.

(1) When one asketh a compliment of any thing he had,
a desire for, he is answered as above, meaning that he
did not get it for nothing, as Macrusgal got the women.

- Cuid an t-searraich do na chliatha. (m)
 Cha 'n ionan tagradh do dhuine, faighinn mna 's ga
 trèige. (n)
 Cha'n 'eil deathach an tigh na h-uifiaig.
 85 Ceannaich mar t-fhèum, is reic mar t àillis. (o)
 Cha'n e cheannach a roinn e.
 Cha leannan oisich i.
 Chi dithis barrachd air aon fhear (tuille.)
 Cha'neib a dh' uail air an t-sid' ach am fear a dh'
 fhaodas a cheannach.
 90 Cha robh thu riamh gun do bhiadh 'fa mhuilinn.
 Cha'n 'eil ann ach bo mhaol oghar, is bo oghar
 mhaol. (p)
 Comhairle earaid gun a h-larruidh, cha d' fhuair i
 riamh meas bu choir dhi.
 Cha' faothair bo laoiigh do shaothair, no deadh
 ghamhnaich.
 Cha robh thu stigh nar cha chiall a roinn.
 95 Cha'n fhiach duine gun neart gun innleachd.
 Cha' tuit caoireag a chiabh falamh.
 Co mhear re ceann siamain re la gaoithe.
 Cha sear do m' fhean, 's cha'n og do m' oig thu. (q)
 Cha'n fhaodas riamh a mhuc gun deiphir oirre (drip.)
 100 Cha' n'eil re dheanamh air an dàn, ach an comb-
 radh charamh gu caoin.
 Cha tuig an sàthach an seang, 'smairg a bhiodh na
 thràil do bhroinn.
 Coram na Feine dhoibh. (r)
 Cha ruig fuachd argiod aimbeart (iomairt).
 (m) Meaning a person doing nothing, as the foal only
 accompanies its mother while working.
 (n) "Mony a bra word at marriage-making."
 (o) Oportet patrem familias esse vendacem non emacem.
 Cate.

But the foal's share of the draught: (m)
 There is a wide difference betwixt a man's stile at
 courting a wife, and forsaking her: (n)
 There is no smook in the lark's house.

85 Buy only what you need, but sell what you please: (o)
 He bought it not, i. e. He has it of kind.
 She is not a fool's choice.
 Two fees more than one.

Rich dress ennobles no man, since it is equally the
 slave of every one whom chance has enabled to
 purchase it.

90 You was never without your corn at the mill:
 It is but a cow without horns that is dun, and a dun
 cow without horns. (p)

A friend's advice unasked is undervalued.
 Your journey is not like that of a cow with calf.

You was not at home when wisdom was dealt out.

95 He is little worth, who has neither force nor art.
 Nothing can fall from an empty basket.

As wanton as a straw rope's end in a windy day.
 You are neither old with my old, nor young with my
 young (q):

You never see a sow but in a hurry.
 100 There is nothing done in rhyme, but using speech
 that's sweet and choice.

The fed understands not the state of the hungry; woe
 to him that is a slave to his belly.

May they be matched with the Frisians or tribes of
 Fingal. (r)

The poor man's money does not take cold.

(*) Said when a person thinks himself more unfortunate
 than his neighbour.

(q) i. e. As you are none of my relations, I have no bu-
 siness with you.

(r) i. e. To give them fair play, as Fingal's men gave
 each other.

Cha bhuidheach gach ro dhlis, 's maing' a threabhas
 105 Cha bhrìan dithis air don leistie (bord).

(6) Cha bhrìan aig caol gortach.
 Cha'n fhacas riamh meaghairn mhor, nach robh na
 dhèidh dubh-bhròn.

Cha chroider fear fial gu's an ruigear a chùl.
 110 Cuidich fein leat, is cuidichidh Dia leat.

Cha deanar leas caraid gun faothair.
 Cha'mhac an air an athar thù.
 Caitheadh criontaig air a cualaig.

Cleas gileadh nan cuach dual bheag is tidhinn tric.
 Cha d' chuir Fionn riamh blàr gun chumbadh.

115 Cha daor am biadh ma gheabhar e.
 Cha ghille mar mhaith.
 Cha bheir gad air aireachas.
 Cha d' theid anan a mac bodaich le mùig.
 Cha tig fuachd gu h-earrachy cruas no droch ean.

120 Cha robh so, riamh gun mhàoidh.
 'S fearr a mhàoidh no dhìbheir.
 Cha phàr barag air cuid cair.
 Cha' n'eil agams, ach ofan gearr dheth, ach tha triub-
 has fad agad dheth.

Cha do chuir Dia riamh beul eum an t'faghail, gun
 125 Chailladh tu do chluasan mar bhiodh iad ceangailt
 riut.

Com an fhèil air an laeth.
 Cha'n 'eil uail an aghaidh na tairbhe.
 Cha luath a fheacas an tinn diot, no choisich an
 tachas ort.

Cha deanar beannas tìghe air na frathcamb falamb.

- Every relation is not a friend ; unhappy is he whose trust is in his relations.
- 105 Two persons find not their favourite dish at the same table.
- The needy must not be bashful.
- There is seldom much joy, without some grief at hand.
- It is not believed the liberal can be drained till his pocket is turned inside out.
- Do your best, and God will help.
- 110 The service of a friend is not done without trouble.
- You'll never fill your father's footsteps.
- The meanly parsimonious spends his means without satisfaction.
- The carrier's motto, Little at a time, and often.
- Fingal never gave battle without having cause to lament.
- 115 Victuals are never dear, if to be had.
- He is not a servant that will not obey.
- One may repent, but he cannot recall.
- Threats never kill.
- Cold and dearth come not till spring.
- 120 If you have, it will be grudged.
- Better grudged, than not had.
- There will rise no cream on the cat's milk dish.
- I have but short hose of the web, but you have long trousers of it.
- God never sent the mouth without the meat.
- The ale-wife's whisper soon turns loud.
- 125 You would lose your ears, if they were not fixed to your head.
- Keep the fair on the fair day.
- Pride does not spurn profit.
- No sooner sickness leaves you, than itching attacks you.
- It is hard to make good house-keeping from empty presses.

- 130 Cnaidh mor do dhuine gionaich.
 Cha deach ceann fir math tighe riamh air an otrach
 (aoilich.)
 Cha suaitheantas corr air cladach.
 Céad na caillich d' an laogh mhear.
 Cha'n 'eil tuile feum ann gliocas an duine bhoichd,
 no caisteal am fásaich.
- 135 Cha'n 'eil di-cuimhne ann, is boich' no 'n di-
 chuimhne ghlèighteach.
 Cha' n'eil airc ann gu airc na h-áinis.
 Cha chuir thusa toll, nach cuir mise tarag.
 Cha'n e mhèad a bhuaicheas, is cha'n e ghile
 ghràdhaichis.
 Cha ghileadh ghradhaicheas, cha bhuidh bhuaigh-
 icheas.
 Cailear bo an droch mhuthaich, a seachd bliadhna
 roimh mhighich.
- 140 Cha tabhair duine rath air eigin, 's gheibhear e gun
 eighni dir.
 Cha deanar buanachd gun chall;
 Cha ghlè an dall an rathad mor.
 Clach an ait an uibh, is,
 Corc an ionad cuinnfuir.
- 145 Cha 'n 'eil ann ach comhad a gheoidh bhrìc is a
 mhathar.
 Cha 'n-e fealbh na feadalach a faotain.
- Cha 'n ionadh duine dall a dhol le h-ald no le craig,
 Ach fear do 'n aithne a choir, is nach dean do
 dheòin ach ro bheag.
- Cha 'n 'eil do dhuine sona ach a bhreith, is biodh
 duine dona na lom rith.
 Ceann goimh air madain earraich is maing a
 chailleadh a choamh cahraid.
- 150 Ceann goimh air madain earraich; is ceann coin
 air mada balaich (mac na caillich).

130 The great bone to the greedy man.

The head of a good landlord was never laid in the dirt.

It is no wonder to see the heron at the water side.

Quitting hold, as the old wife did the wanton calf.

The wisdom of the poor man is like a palace in a desert.

135 No forgetfulness is more commendable than a careful laying up.

No poverty like entire want.

You shall not bore a hole, but I'll find a nail for it.

Bulk is not beauty, nor white the most lovely.

Yellow is not the most victorious.

The ill herded cow is lost seven years before the time.

140 A man cannot force good luck, but will meet with it unforced.

There is no gain without loss;

Neither can the blind make his way without a leader.

A stone in place of an egg, and a knife in place of a sword.

145 It is but the comparison of the spotted goose and its mother.

The luck of a treasure, does not always consist in the getting of it.

It is no wonder to see the blind fall over a rock, or into a river, but woe to him who follows not the right when his eyes are open.

A lucky man needs only to be born, but the naughty struggles in vain.

Woe to him who would lose his friend for the stormy appearance of a spring morning.

150 A spring morning has a surly beginning, and the appearance of a fool is like a mastiff.

- Cha 'n 'eil ann ach fear re caomhna 's fear re caithe.
 Cho teomadh re Coibhi Druidh.
 Cha d' fhuair Conan riamh dorn gun dorn a thoist
 g'a cheann. (r)
 Cha bhi tom no tulaich,
 No cnocan buidhe fèurach ;
 Nach bi feal g'a subhach,
 Is feal ga dubhach dèurach.
 155 Cinnidh a chriantachd 's theid an ro-chriontachd a
 dholaidh.
 Cha tig air a choluin nach fhaodar fhuiling.
 Cha d' dhùin doras nach d' fhoisgail doras da.
 Cha bhi mo ruin g'a m' losga.
 Cairdeas Chonain ris na deonabh.
 160 Cha bhi cuimhne air a mhath a bha, ach cuimh-
 neachar gu brath, a math a bhios.
 Cha bhinn teanga leam leat,
 Cha bhiodhain la uat, is la agad,
 Cha ruigin grinneal mo ghraidh,
 'S cha chagainin cùl mo chompaniach.
 Clacha dubh an aghaidh fruthabh.
 Cha'n fhaigh fear mabaidh mobh.
 Cleachd a nì teomadh.
 165 Cordadh a rèabas lagh.
 Ceilichidh feirc aineamh.
 Comhaltas gu cèud, is càirdeas gu fichid.
 Comhalt nach dearbh ait, 's maing a dh' àraich
 duine riamh.

(r) Conan was under a vow not to receive a blow from
 any without returning the compliment, which obliged him to

There is but one man gathering and another spending.
As dextrous as the Arch Druid.
Conan never got a stroke but he returned a stroke. (r)

There is no place whatever, without its share of mirth
and woe.

135 The saving will increase his store, but the too saving
will destroy it.

Nothing will come on your carcase that you may not
bear.

No door ever shut, but another door opened.

I will not suffer my desire to burn me.

The kindness of Conan to the devils.

160 No one minds the good that was, but every one
minds what is to come.

I would not be of a deceitful tongue,

I will not be one day for you, and another against
you ;

Neither would I torment my love,

Nor would I backbite my companion.

Striving against the stream.

He who has an impediment in his speech, will not be
respected.

Practice makes perfection.

165 Concord bereaves the law.

Charity concealeth faults.

The relation of fostering connects with a hundred,
that of blood only to twenty.

Woe to him who trains up a foster son, who standeth
not his part.

fight the devils, i. e. to give them as bad as they brought,
or stroke about.

'S caomh le fear a charaid, ach 's e snior a chroidh a chomhalt. (r)

170 Cha bhi donas tointeach (dòrtach).

Chaillear na b' fhearr leam, 's cha b' fhearr beo e.

Cha chinn fear air an rathad mhor;

No coineach air a chloich a bhios g'a sìr ghluaise.

Cha chreid thu' n t-aog gu's am faic thu' n t-adhlac.

175 Chuala mi chuag gun bhiadh am bhroinn; chunnaic mi 'n fèarrach is a chul rium; chunnaic mi 'n t-èilchog air an lic luim; dh' 'ainich mi nach rachadh a bhliadhn' ud leam. (t)

Cha d' theid plàs air bagairt.

Cha 'n 'eil maith gun mhileadh.

Cha d' òil an sagart ach na bh' aige.

Cha bhi bàil air aran fuirt', no air fodar buailt'.

180 Cha d' thainig èun glan riann a' neid a chlamhain.

Cha d' thug leis an truail, nach d' fhuair leis a chloidheamh.

Cha d' thug sàr nach d' fhuailing sàr.

Cha 'n 'eil ann n'as measa no deire ghreinein chorc* (fiolman).

Cha 'n oil leam cneid mo leas mhathair.

185 Cha tabhair thu 'n aire gus an d' theid am bior 'san t-sùil.

Cha chuir e neach air bith air falbh le croidh goirt,

Cho chuimseach lamh re Conloch.

Cha 'n iad na ro chleirich is fearr.

Cha bhi luathas agus grinneas.

190 Cha 'n 'eil eidir an t amadan 's an duine glic, ach tairgse mhaith ghabhail nar gheibh e i.

(r) These proverbs express a peculiarity of manners in the Highlands of Scotland; chieftains in Scotland were in use to foster their heir with poor people that had a promising son, who would be a fast friend to the young chieftain at all times.

- A man's kinsman is dear, but his foster brother is a
part of his heart. (s)
- 170 The sorry fellow is never ready to give.
I have lost whom I would have preserved, but who
would not have been better alive.
Grass cannot grow on the high way;
Neither will a rolling stone gather moss.
You will not believe death till you see the burial.
- 175 I have heard the cuckow with a fasting stomach;
I have seen the foal from behind; I have seen
the snail upon the bare stone; I knew that the
year was not to be favourable. (t)
- No plaister is applied to a threat.
There is no good that may not be marred.
The priest drank no more than he had.
Bread when baked, and straw when threshed, are little
spared.
- 180 A clean bird comes not from the kite's nest.
They never provoked with the scabbard, who did not
receive with the sword.
None gives provocation but gets with a return.
No refuse is worse than that of the corn pickle *.
- I pity not the sigh of my step-mother.
- 185 Ye do not take heed till the prick is in the eye.
He will let none go with a sorrowful heart.
As unerring as the hand of Conloch.
The greatest clerk is not the wisest man.
Good and quickly seldom meet.
- 190 There is no difference between a wise man and a
fool, but take the good when it is offered.

(t) These are bad omens among the superstitious; many
ridiculous observations, still held by them, had their rise in
time of Heathenism; those who cannot otherwise account
for them, father them upon the Roman Catholics.

* Said of mean gentry.

Cha 'n ann do n' ghruin an gàire.
 Cha tuig oig aimbeart, 's cha tuig amadan aimhleas.
 Cha bhi-uail gun dragh, a's cha bhi 'in dragh ris.

Cha 'n 'eil eidir duin' is tuile fhaotain, ach na th'
 aig a chaitheadh.

195 Cuir ceann na muic re tar an uircean.

Cha 'n ionan iùl do dhithis, no fhlighe do thrùir.

Coidhlidh duin' air gach cneadh, ach a chneadh fein.
 Cloidheamh an laimh amadain, is slacan an laimh
 oisich.

Chuid nach eil air an t flinneag, tha e air a cliathaich.

200 Codal a mhuilear is an t-uifge dol seach.

Cha'n ann an uchd a mhathar a bha e.

Cha chuir e bhuinig air a bhrògan.

Cha cheil ceàraich a dhìsten.

Cha'n olc a chreach as an gleithear a leath.

205 C'ait am biodh na puirt; nach faidheadh na
 clàrfairin iad.

Cha dean cas laidir nach ith bru mhor.

Cha dean aon smeorach fàmhra.

Cha d' thilg le ' leath laimh, nach do thionail le dha
 laimh.

Ciod is misd duin' a chreach', mar lughaid a phor e?

210 Chuir e bhàt air acar.

Cha d' fhaig e clach gun tionda.

Co eolach 's a tha 'n ladar air a phoit.

Cha'n e mo charaid a ni m' aimheas.

Cleamhnas am fogasg is goisdeachd am fad.

215 Cha d' rinn theab riamh sealg.

Ceist an fhithich air an fhionaig.

Cha bhi braithreachas gu mnai no gu fearann.

Cha'n abair mi mo bhrathair, ach ris a'mhae a rugadh
 o m' mhathair.

Cha bhi seasamh aig droch bheart.

Smiles are not companions of pain.

The young do not foresee want, nor fools danger.

Pride has its trouble, and we will not be troubled with it.

Nothing hinders a man from getting more, but the spending of what he has.

195 Set the sow's head to the pig's tail.

Two are not of one mind, neither are their geniuses alike.

A man will sleep upon every disaster except his own.

A sword in the hand of a fool, and a staff in a foolish woman's.

What does not cover the shoulders may cover the ribs.

200 As the miller sleeps while the water goes past.

He was not in the arms of his mother.

It will not put a sole on his shoe.

A dextrous gamester will not conceal his dice.

The plunder is not so bad, from which the half is recovered.

205 Where was the music, that the harpers could not find it.

The strong foot will not find more than the big belly will devour.

One swallow will not make summer.

They never threw away with one hand, who had not occasion to gather with both.

What harm in the robbery, if we are not the poorer?

210 He has brought his boat to an anchor.

He left no stone unturned.

As intimate as the pot and the ladle.

He is not my friend who does me harm.

Marriage at hand, and gossiping afar off.

215 Almost never killed the game.

The raven's appeal to the crow.

There is no copartnery in women or land.

I shall not call him my brother, but a son born of my mother.

There is no stability in evil deeds.

220 Cha d' theid an seannach na 's faide na bheir a chasan e.

Cha' n' eil beart an aghaidh na h' èigin.

Cha'n fhiach fgeul gun urrain.

Cha toir a bho de 'n laogh ach na th' aice.

Cha bhrios mallachd enaidh.

225 Cha lian beannachd brù.

Cha d' fhuair neach riamh a thuarasdal, gus na choisín e, e.

Cinnidh mac o mhi altram, ach cha chinn e o'n aog.

Cha d' òrdaich Dia do 'n duine bhochd an da la cho olc.

Cha mheall an t uisg a chroich.

230 Cha d' fhaltair neach air a phiosach.

Cha chaoir muc sheafg àl.

Cha robh bru mhor riamh na seis 'maith do neach eile.

Cha'n uradh mi ulag ith' is an tein a fheid.

Cosmhuil re mo sheana bhrògan, sir dhol a meas.

235 Cha'n fhacas air neach eile, nach bu choir dhuinn' a ghabhail thugain fèin.

Cha duine glic theid gu tric na bhail mhor.

Cha chòir an t-each glan a chuir thuige.

Cha'n 'eil an cuid 's an onair aca.

Cha d' theid àrdan na 'm ban fo 'n ùir.

240 Cha mhìst cùil ghlan a rannsachadh.

Cha d'rinn uisge glan riamh leann maith.

Codal na 'n con 'fa mhuilin 's na mhnaibh a cìaradh.

Cha'n e cruadhiach na atha sealltuinn fuidh.

Cha' n' eil dearbha gun d' fhèuchain.

245 Cha fàsamh a bhreug ach air leath-chois.

Eum do chu re leagadh.

Cha lugha na foill no na freacadain.

Chad' fhuair stathadh nach d' fhuiling nàire.

220 The fox will run no farther than his feet will carry him.

There is no fence against necessity.

A tale that is not vouched, is not to be minded.

The cow will not give to the calf but what she has.

Curfes break no bones.

225 Blessings do not fill the belly.

No man gets his wages till he earn it.

A child may grow under bad nursing, but cannot escape death.

God never ordered the poor man to have two days alike ill.

The water cannot bereave the gibbet.

230 None ever prevented his fate.

A barren sow is never kind to pigs.

The big belly was never liberal to others.

I cannot swallow meal while I blow the fire.

Like my old shoes, always growing worse.

235 We never saw befall another, what we may not expect may befall ourselves.

He is not a wise man that goes too often to the hall.

It is not fit to drive the willing horse.

They have not got their means and honour too.

The pride of a woman will not be smothered.

240 A clean corner is not the worse of being searched.

Pure water does not become ale.

The sleep of the dog in the mill when the women sifts meal.

What makes the kiln dry the corn, is not looking below it.

There is no certainty without trial.

245 A lie standeth but upon one leg.

Keep up your dog till the game starts.

The enemies are no fewer than the guard.

They never met with loss, who did not suffer blame.

- Tha' n an-fhocair is an t an-fhocal aige.
 250 Cnuasach na crainiaig.
 Cha'n ann gun fhios c'ar son a ni 'n clamhan feid.
 Cuir innt' a's cuiridh 'n faoghal uimpe. (w)
 Cho mhaith 's fhiach a meirleach a chroich.
 Cha dubhairt Dia na thuirt thu.
 255 Cha'n fhac thu bo do d' chrodh fein an diu.
 Cha'n 'eil e beag boidhich no mor granda.

- Cha ghleidhe tu clach 'fa chladach.
 Cath ceann an teallaeach. (x)
 Cha robh am bolg falamh riamh fathach.
 260 Cha d' fhuair fuil ghionnaich riamh cunarach
 maith.
 Cho chorrach re ubh airh droll.
 Cha d' thig on' mhuic ach uirciain.
 Cha leig duine da dheoin a chòir le duine beo 'sam
 bith.
 Cha reich earb le faicfin.
 'Chailleach an gabh thu 'n righ?
 265 "Cha ghabh, 's nach gabh e mi."
 Cha'n fhaidh tu so, ge. b, e 'n righ brathair do mha-
 thar.
 Cha robh do chuid riamh air chall.
 Cho gheal re ineachd na h' aon oiche.
 Cha' n eil ach a leath-taobh ris.
 270 Cno o uachdar a mhogail.

(w) The back will trust, but the belly still will be cra-
 ving.

(x) The famous Hay, who turned the chace upon the
 Danes, at the black battle of Luncarty, in the time of
 King Kenneth the Third, was brought before the king,
 and being asked if ever he was in a hotter battle, to which
 he answered, that he had a worse one every day at home,
 viz. "The fire-side battle," a stolding wife, crying chil-
 dren, and little or nothing to give them: the king told

They have both the skaith and the scorn.
 250 The store of the hedge-hog.
 It is not for nothing the glede whistles.

Feed, and let the world clothe. (*w*)
 As well as the thief is worth the gallows.
 God has not said what you say.
 255 You have not seen a cow of your own to-day.
 He is neither little nor handsome, neither ugly nor
 great.
 You would not find a stone among the gravel.
 The fire-side battle. (*x*)
 The barren womb was never satisfied. *
 260 A covetous eye never got a good pennyworth.

As tottering as an egg on a staff.
 There comes not from the sow but a pig.
 No man, if he can, will give his birth-right to any
 man alive.
 A roe will not take flight for being in fight.
 Old woman, will you marry the king?
 265 "No, for he will not marry me."
 You should not get this, if the king was your uncle.

Your share was never lost.
 As white as the snow of one night.
 He has but one side to the cause.
 270 Take a nut from the top of the cluster.

him, that, as a reward of his valour, he would give him his
 choice of a hound's race, or a hawk's flight of ground. He
 chose the latter, which was let fly from Balthyock, *i. e.* the
 hawk's town, and encompassed eight miles of the best land
 in Scotland, round Errol, formerly possessed by the illustrious
 family of Hay, descended from the brave Hay, who
 defeated the Danes with his yoke, which is the arms of the
 family. *Buchan. Abercrom. &c.*

* Solomon.

Cha bhi ath-sgeul air an droch sgeul.

Cluinidh tu air a chluais is buidhre e.

Cha dean sinn cruit chiùil deth.

Ceart na cleire r'a cheile.

275 Cadal a chlàrfair seachd ràighin gun fhaireach.

Cha chluinn e 'n ni nach binn leis.

Cha mi thar lus.

Cha 'n 'eil doras gun laib, is cuid aig am bheil a dha.

Cha tuit guidhe air clach no air crann.

280 Cha 'n fhaighear an diu air ais an dè.

Chuir iad am balgan suain fo cheann. (y)

Cinnidh feuit faor am fineadh.

Mar breug an fhaifdin.

Far am faighear an lia fàil,

Dlighe flaitheas do ghabhail. (z)

Cha d' thugadh i deirc do 'n dall air muin a chrù-
baich.

Cha 'n 'eil feil no faighidhir, air nach faighir Maol
Ruanaidh. (aa)

285 Cha bu laogh air bheul-thaobh maofaig e. (bb)

Cha d' theid e timchiol a phris leis.

Cha chreach e dùthaich.

Cha d' thig a saoghach le goc, ach an deòch a bhios
ann.

Ciod a dh' iarradh tu air bo ach gnòid?

(y) The changes a caterpillar undergoes till it becomes a butterfly are well known. The above proverb, said of a person who indulges himself in too much sleep, alludes to the quiescent state of that animal, when it is inclosed in something like a bag, here called the *sleepy bag*.

(z) The prophesy of the Scots marble chair carried from Scoon by Edward Longshanks to Westminster.

I never remember to have heard the word *Scot* in the Gaelic language, except in these lines; it must there-

Ill news will not bear twice telling.

You will hear it in the deafest ear.

We need not make a sounding harp of it.

The redress, which the clergy give against each other.

275 The sleep of the harper, a year and three quarters
without wakening.

He hears not what he likes not.

I stepped over a weed.

There is no door without a puddle, and some have two.]
Curfes fall not upon stones or sticks.

280 You cannot to-day recall yesterday.

They have put the sleepy bag below his head. (y)

The Scots shall brook that realm as native ground.

If weirds fail not where'er this chair is found. (z)

Ni falat fatum, Scoti quocunque locatum,

Invenient lapidem, regnare ibidem.

She would not give alms to the blind on the cripple's
back.

There is neither market nor fair, but Maolruani will
be there. (a a)

285 Her child will not be like a calf before a heifer
when it comes. (b b)

He would not go about the bush with it.

He will not plunder a country.

There comes not from a bad cask, but such drink as
is there.

What could you expect from a cow, but her low?

fore be a name given us by strangers, probably in opprobrium. If allowed to be Gaelic, it would appear to come from the word *Scod*, i. e. pride; the English generally giving the people of Scotland the epithet of *proud*. *Boeth. Buch. Abercrom. Keating's Hist. of Ir. Toland, &c.*

(a a) A nick-name for a foolish woman who frequents fair and other diversions too much.

(b b) Said of an old maid when got married.

- 290 Cha'n fhaighir maith gun dragh.
 Cha b' e 'n cu mà chnaidh e.
 Cha'n shuiling an onair clùd.
 Cha teich ach claghair, is cha'n fhuirich ach fèipeir.

CUMADH an TRIUBHAIS.

- Cromadh gun ghainne'fa chaol; aon eanga deug
 fan ofan; seachd eang am beul a theach; is tearc
 neach do nach foghainn; air a chuma' gu dìrich; agus
 a tri na ghobhal*.
 295 Cluich a chuilein ris a mhial-chu.
 Cha d' ith na coin an aimsir.
 Croidh circ an gob na h airc.
 Co iocar re luch fo chasan a chait.
 Cha'n iongna gangaid àidh a dhol an t fliabh,
 Ach is iongna, ath-bhean tighe bhi gun chial.
 300 Cha choisin balbhan earasaid, is cha'n fhaidh ama-
 dan oighreachd.
 Cha bhi Tòisich air Tirìnidh, is cha bhi Tirìnidh gun
 Tòisich. (cc)

* Perhaps some of these nails should be doubled.

(cc) A ridiculous prophecy, concerning an ancient family in Perthshire, now extinct; the tragical story of their being killed by the Cummings, may not, perhaps, be unentertaining to the reader.

About the beginning of the fourteenth century, great animosities had arisen betwixt this family and that of the Earl of Badenoch and Athole, which was said to have been occasioned by the Earl's lady, who is reported to have had a most voracious appetite; to gratify which, she was under the necessity of oppressing her tenants to an extreme degree. It is said that she devoured a choppin of marrow every day, besides a profusion of other dainties. By extravagancies of this kind, she so far reduced her estate, that her tenants were no longer able either to pay their rent, or till the ground; thus situated, she was obliged to have recourse to her more wealthy neighbours, by soliciting pre-

290 We obtain no good without trouble.
 He is not a dog at his bone.
 Honesty will not endure patching.
 None but a coward will fly, none but a sneaking fel-
 low will stay.

The SHAPE of the TROUSE.

Two full nails to the small of the leg; eleven from
 the haunch to the heel; seven nails round the
 band; there are few to which it will not answer,
 well shap'd all over; and three nails to the breech *.
 295 The play of the puppy with the greyhound.
 The dogs have not eaten the weather.
 The heart of a hen in the mouth of poverty.
 As submissive as a mouse under the paw of the cat.
 No wonder to see a naughty woman fall, but it is un-
 seemly to see the mistress of a house play the fool.
 300 The dumb person wins not the cloak with fair
 speeches, nor the idiot secure an inheritance.
 Tirinie will never be without a Macintosh, neither
 will there ever be a Macintosh of Tirinie. (cc)

sents from them, which, to this day, in Scotland goes un-
 der the denomination of *thigging*.

After ranging the country in search of presents, she was
 giving an account to the Earl of her success among her
 friends, and that the great Macintosh of Tirinie had given
 her twelve cows and a bull.

This piece of generosity, instead of making him thank-
 ful for such a valuable present, only tended to excite his
 envy at the opulence of his neighbour; he dreaded his great-
 ness, and from thenceforth devised his destruction; to faci-
 litate which, he gave out that that gentleman had been too
 familiar with his lady; this he thought was a specious pre-
 text, and a sufficient ground of quarrel, and only waited a fa-
 vourable opportunity for executing his design, which he soon
 accomplished; he surrounded Macintosh's castle of Toma-
 fair, a short mile from his own castle of Blair Athole, in the
 silent hour of midnight, and most cruelly massacred thee

Cha do threig Fion riamh caraid a laimh dheas.

Cha bhi 'm bochd fòghar faibhir.

whole family in their beds; this done, he seized upon his possessions, which, except his own, were the most extensive in that country.

Near Macintosh's place lived an old man, who held a small piece of land of him, for which he only paid a bonnet yearly, and always got his master's old one in return; for this reason, it is still called the Bonnet Croft, and the tenant was called the Big Stone Carle, because he built his house beside a large stone, which served as a side or gable to it.

This man was the first that entered his master's house after the murder; shocked at the sight, and overwhelmed with grief for the loss of his benefactor, in vain he examined their dead bodies, to try if there was any remains of life: At last he turned up the cradle where an infant lay, of the name of Owen, and, to his no small joy and surprize, found him alive, covered with sweat, and almost crushed to death with the weight of the cradle and cloaths; he carried away the child privately to his nearest relation by the mother's side, Campbell of Achnabreck, in Argyleshire. The old man who carried him thither had a watchful eye over him, and came often to see him; but, on account of the greatness of the Cummings every where in Scotland, it was thought prudent to conceal his birth for some time: At length he grew up to manhood, was a very promising youth, and an excellent bowman, which made his aged conductor entertain hopes of his being, some time or other, able to revenge the massacre of his family. Coming one time to see him, and perceiving his dexterity at hitting the mark, it gave him great pleasure; he now thought the boy fully qualified for taking the field against his enemy; "The grey breast of the man who killed your father, is much broader," says he; and, with all the feeling of a faithful servant and dependent on the family, informed him of his birth, &c. The youth listened with the utmost concern, and feeling deeply for the treatment of his parents, could not refrain from bursting into tears, and implicitly gave himself up to the

Fingal never deserted the friend of his right hand.

The poor inclined to luxury, will never be happy.

direction of his guardian. Being impatient for the recovery of his birthright, and the punishment of the perpetrators of the massacre, he, in conjunction with his venerable friend, solicited his relations for a select band of warriors to recover his possession, which was readily granted. Accordingly, thirty men well armed were raised, who immediately set out, and arrived at his own castle, where they remained till he got intelligence from his nurse. Calling at her house late in the night, she was diffident of admitting him, until he breathed through the key hole of her door, that she might be sure he was no impostor; and being told that his adversary, with his train, were making merry at a house just opposite, he divided his small army into two divisions, one of which was posted betwixt Cumming and his castle; and the other, commanded by Owen and the old man, went to attack him. Cumming fled to his castle, where he was met by the other division, who saluted him with a shower of arrows, at which he was forced to fly up a narrow valley, called Glen Tilt, hotly pursued; one of his men blowing his nose, got it shot off at a small brook called Aldan Sroin an duine, *i. e.* The nose man's brook; another man being shot through the belly, at a brook called Ald na marag, *i. e.* The pudding brook, because his entrails, came out.

Owen took a near cut round a hill, and got before Cumming, where he waited for his coming up. The old man at his approach (Cumming's), who by this time was only accompanied by two men, said "There comes the great Cumming the murderer of your family; if you let him escape, you will certainly fall by my hands;" at which Owen drew an arrow, and nailed Cumming's hand to his head as he was wiping the sweat off his face, from the other side of a small lake called Loch-loch, where a cairn was raised to his memory, still called Cumming's Cairn.

Whether the above happened before or after the war betwixt the Cummings and Macintoshes in the north, I cannot exactly determine; but much about that time, a

Cha 'n 'eil cleith air an ole, ach gun a dheanamh.
 305 Cha 'n 'eil faoigh gun choi'mear.
 Cnoic, is uisg', is Ailpeinich. (*dd*)

desperate battle was fought betwixt the two clans at Ueac-na Maigh, near Moy, not far from Inverness, where the Cummings were defeated with great slaughter. This did not, however, end the quarrel. As Macintosh on his way home passed through a wood, his servants (who had gone a considerable way before their master), were found hung up upon the trees at the way side when their chief came up. At last Cumming of Rait pretended to make peace; and, with an intention to destroy the whole clan, he invited Macintosh with his followers to a feast. Macintosh was to be placed at the head of the table, and Cumming himself was to be at his right hand; the rest of the clans were to be seated in the same manner, *i. e.* a Cumming on a Macintosh's right hand, from the chief down to the lowest man, as a particular mark of the friendship now commenced between them; a bull's head was to be brought in as a signal to the Cummings, for every man to stab his left hand neighbour, being a Macintosh. But, unluckily for Cumming, he revealed his design to a gentleman who was a well-wisher to Macintosh, and for the better security took his oath to keep it secret; the gentleman, however, contrived a method to reveal it to Macintosh without breaking his oath. As they were walking in the fields, he desired Macintosh to stand on one side of a large stone that lay in their way, while he went to the other, and, in Macintosh's hearing, told Cumming's plot to the stone; upon which Macintosh convened his clan in all haste, who were no sooner got together, than an invitation was sent for them to the feast, and, according to the custom of the times, it was cowardly not to accept of it. Accordingly they went well prepared: Cumming met them on the way, and told them his method of entertainment, and hoped they would be so kind as to comply with it. Macintosh answered, that he would not; but, on the contrary he would give Cumming the preference, otherwise he would not enter; Cumming with some reluctance at last agreed to it; both clans seated themselves according to this last proposal; the Macintoshes

The best concealment of evil is not to commit it.
 305 None so brave without his equal.
 Hills, waters, and Macalpins. (*dd*)

had their eye constantly on the door; at last the bull's head appeared, and the Macintoshes drew their daggers, and treated the Cummings in the same manner in which they were intended to be treated themselves.

By private quarrels of this kind, and their opposition to King Robert Bruce, that great and powerful clan were almost cut off.

I have gleaned this story from the common tradition of the country, and although it has much the appearance of a romance, yet it is founded on truth.

(*dd*) Meaning that the Macgregors, also called Macalpins (from King Alpin their ancestor) are as old as the hills. They are descended of Prince Gregor, third son of King Alpin, son of the celebrated Achaius, King of Scotland.

- " Sliochd nan righribh dùchafach,
- " Bha shios ann Dùn Staiphnis,
- " Aig an robh crun na h-Alb' o thus,
- " 'S aig am bheil dùchas fathaid ris."
- " Children of those native royal fires,
- " Who at Dunstaphnage' ancient spires,
- " From first the crown of Albion bore,
- " Which still you love, because your fathers wore."

They have often matched with the royal family of Scotland, and once with that of Ireland, with the families of Argyle, Breadalbin, Lindsay, Macintosh, Macdonald of Keppoch, Cameron of Locheil, Macfarlane of Macfarlane, Macarthur, &c.

There are several great clans descended of them, *viz.* Grants, a great and respectable clan, Macnabbs and Grierfons, as also several lesser clans or surnames, as Grieg, Gregory, Macaulay, Skinner, Goodlad, or Goodlet, Roy, Cairns, &c.

DIONGAM fear mo dh' fhuireas mi, agus fuiligcam
teiche.

Dh' aithnich mi gar meann a bheireadh a ghabhar.]

Da thrian buine baranda.

Dleasaidh arm uram.

5 Dhuraige tu mo luath le uisg."

Dithis a chuir cuideachd agus am buala r'a chèile.

Deire nan seachd satharn ort.

Dean do ghearain re fear gun iochd, is deir e, " Tha
"thu bochd."

By their opposition, to King James the Fourth (who headed a faction against his father) and insidious information of them given at court, they were forfeited till the restoration of King Charles the Second, when they were restored, but were again forfeited by King William for their adherence to the Stuart family. In this hard situation, they continued till they were again restored by act of Parliament, 1775.

During these forfeitures, they lost all their possessions, and were obliged to change their name; many of them have, since the above act, assumed their ancient name of Macgregor.

The Macnabbs, however, deny their descent from the Macgregors; but, from a bond of friendship entered into betwixt James Macgregor of that ilk, and Lauchlan Mackinnon of Strathardle, dated at Vir, 6th June, 1571, he acknowledges to be descended of the Macgregors; and by another bond of the same nature entered into betwixt the said Mackinnon and Finlay Macnabb of Bowaine, chief of the Macnabbs, dated at Kilmorie, 12th July, 1606, both

D

I F I prove a man while I stand, you will suffer me to give up.

I knew it would be a kid that the goat would bring forth.

Two-thirds of the company must prevail in the point. Arms procure respect.

5 You would wish to see my ashes scattered on the stream.

To bring two men together to knock them against each other.

The latter end of seven Saturdays be upon you.

Complain to a man void of compassion, and he'll tell you, "You are poor."

acknowledge to be descended of two brothers of old, and consequently of the Macgregors. The well known saying, "An t-Ab uaine Mac mhic Grigóira' Sron uaim," *i. e.* the pale coloured Abbot, son of Macgregor, from Stronuaime; together with that other saying, "Cha robh balach riamh do chloinn Ghrigair, no caile do chloinn an Ab," *i. e.* there never was a clown of the Macgregors, nor a mean woman of the Macnabbs,—is a proof of this assertion.

The person from whom they take that designation was Abbot, and afterwards Bishop of Dunkeld.

It would appear that the Macaulays are not of the Macgregors, as mentioned above. Buchannan of Achmar says, that they are descended of the family of Lennox, in confirmation of which, he produces several charters, whereto Aulay, the Earl's brother, is witness; as also the said Aulay's son and successor, designed Duncan Macaulay, *i. e.* Aulay's son, knight; they were afterwards designed of Arncaple. *Hist. of Macg. Buch. of Achmar, Professor Ross's Hist. of Fam. of Sulther. Doug. Baron. Pittscottie. Abercrom. Scots and British acts of Parliament.*

Dheanadh tu teaghair do roiniaig.

10 Deire mo sgeòil mo scuidse. (a)

Dubhairt clag Scàin, an rud nach buin duit na buin da. (b)

Dean do ghàradh far an d' rinn thu t-fhuarach.

Dean na's tige leat, is chi thu na's ait leat.

Duine gu h-aois is bean gu bàs.

15 Dheanadh fin e, ma'n dubhairt an cu ma na chè. (c)

Dean fanoid air do shean a bhrogan.

Dleasaidh foidhidin furtachd, agus tuig thus' mise,

Nar is tinne 'n gad cuaile's ann is dual dha bri-
feadh.

Dean do sheanadh o 'n Diobhal is o chlann an tigh-
earna. *

20 Dù na comhairle g'a toirt far nach gabhar i.

Dheanadh e rud-eigin do dh' aon fhear ach 's beag
a chuid dithis e, mara thuirt Alastair uaireach ma'n
t-faoghal. (d)

Dean cnuasach fan t samhra ni 'n geamhra chuir
feachad.

Deoch an dorais. (e)

Deir gach fear, ochòin! e fein.

25 Dean math air deadh dhuine, 's biodh deadh dhuine
g'a rèir.

(a) Confess and be hanged.

(b) Scoon, the ancient residence of the kings of Scot-
land; the bell of Scoon, meant the law given by the King.

(c) When the dog was desired to lick cream, he asked
" Why?" " Because it is spilt," replied his mistress,
" That would do it," says the dog.

* *Vide* Allan Ramsay's Scots Proverbs.

(d) Alexander the Great went to the top of a mountain
to have a view of it, and said as above.

(e) Some add, Deoch Chlann Donachaidh, the Robert-
son's or children of Duncan's, drink, so called from their
being descended of Duncan Crofd, a son of Macdonald
of the Isles, hence the surname of Duncan. Struan is their
chief; however, this is disputed by Robertson of Lude,

You would make a tether of a hair.

10 The end of my tale will be whipping (a).

So rung the bell of Scoon, What belongs not to you,
meddle not with. (b)

Warm yourself where you grew cold.

Do your endeavour, and you will find what you wish.

A man to old age, and a woman till death.

15 That would do, as the dog said of the cream. (c)

Make game of your old shoes.

Patience merits relief.

When the rope is tightest, it is readiest to break.

Pray that you may be preserved from the Devil and
the Laird's bairns*.

20 The worst sort of advice is that given, where it is
not received.

It would be something to one man, but it is too
small for two, as Alexander the Great said of the
world. (d)

Make up a store in summer that will make the winter
pass.

Drink at the door; or the parting cup. (e)

Every one cries, alas! for himself.

25 Do good to a worthy man, and he will appear the
more worthy.

who holds out, that he is descended of the eldest son of
Robert the First, of the name of Robertson, and that Struan
was only descended of the second son, though by a daugh-
ter of Macdonald of the Isles. The present Lude's grand-
father did not insist much upon that point, for which the
late Struan, an elegant poet, complimented him with these
beautiful lines:

Here lies the wonder of the ball,
A son of Eve, without a gall;
All Adam's offspring had been such,
Had he not trusted Eve too much.

Doug. Baron. Struan's Poems. Buch. of Achmar, &c.

Dean math air neo-dhuine is bidhidh neo-dhuine dha
fein.

Deas-uil air gach nì. (c)

Dheanadh tu caonag re do dha lurgain.

Dean math an aghaidh 'n uilc.

E

EISD re gaoth nam beann gus an traogh na h uil-
geacha.

Eafacach a muigh is brèineach a steach.

Eidir an t fùdh 's an t flat.

Earbfa a cloidheamh brift.

5 Eidir lamh is raobh.

Eidir am feur 's am fodar.

Eug is imrich, a chlaoidheas tigheadas.

Ealaidh gun rath.

Eidir am bogha 's an t freing.

10 Eidir an long nodha 's an feann ruthadh.

Eidir leor is eatarus.

Eoin a chuir na choille.

Earrag chèilidh. (a)

(c) Or right about with the fun. An ancient custom
still observed in drinking, &c.

Do good to a bad man, and he will see to himself.

Take the proper course in every thing. (c)

You would quarrel with your own shins.

Do good in return for evil.

E

LISTEN to the wind of the mountains till the waters
abate.

Pleasant abroad, and furly at home.

Betwixt the bark and the tree.

Trusting to a broken sword.

5 Betwixt hand and side.

Betwixt the grass and the straw.

Death and removings undo a family.

Music without luck.

Betwixt the bow and the string.

10 Let the new ship beware how she knocks heads with
the old promontory.

Betwixt the two.

Send birds to the wood.

The gossiping stroke. (a)

(a) Said of one who is hurt at a visit.

F

F.

FEUDAIDH sin crois a choir san tuire.

Crois an tuire, crois an sguirre.

Far nach ionmhuin duine 's ann is fhus' èigneach'.

Fear urrad rium, ag iarruidh fuighil orm.

Faothacha gille ghobhain, o na h'ùird gus na builg.

5 Far nach bi nì, caillidh 'n righ a chòir.

Fear salamh 's e gu'n nì, fuidh e fada sìos o chàch;

Air mheud a bheus g'a 'm bi na chorp, is iomad

lochd a gheibhir dh'ad.

Fear an ime mhòir, is e is binne glòir.

Faodaidh duine chuidithe gun archluasan a sbalacha.

Fardaidd na h-uile fear co-rinn e, ach cha'n fharaidh

iad cia fad a bha iad ris.

10 Fhuair e car troimh a dheathaich.

Fad o 'n t fuil, fad o na chroidh. (a)

Feuch an laogh blar buidh dhamh, is na feuch a
chuid damh.

Feasgar dh' ai'nichear na fir.

Faraid duin' a ghalair.

15 Fannan do ghaoth 'n ear, leannan an t fealgair.

Fàgaidh tu e mar ga m fàgadh bo buachar.

Fear na foille 'n iochdar.

Faoigh fir gun chaoirich, is i 's faolaidh a gheibhir.

Farmuid a ni treabhadh.

20 Fear dubh dàna, fear bàn bleideal, fear donn duas-
lach, is fear ruadh sceigeil. (b)

(a) i. e. Out of sight out of mind.

WE may strike a hack in the post. Nay, 'tis unlucky;
replies the guest.

Where a man is least beloved, he is easiest over-
thrown.

He has as much as I, yet asks a crumb of me.

The rest of the smith's man, from the hammer to the
bellows.

5 Where nothing is, the king must lose his due.

The poor man sits far below the rich;

Be he ever so virtuous, many faults are laid to his
charge.

The voice of the rich is sweetest.

A man may feed without daubing his ears.

Every one will ask who made it, but few will ask
how long it was in making.

10 He has got a toss through the smোক.

Far from the eye, far from the heart. (a)

Shew me the calf white faced and sleek; you need
not show me his feeding.

At night it will be known who are men.

Ask a man to tell his failings.

15 The breeze of wind from the east is the delight of
the hunter.

You quit it as a cow quits her stall.

Let the knave be kept under.

He who has nothing to give, is readiest to boast of
his generosity.

Competition produces exertion.

20 A black man is bold, a fair man is troublesome, a
brown man is like his race, and a red man is a
scorner. (b)

(b) Like "Fair and foolish, black and proud, long and
lazy, little and loud."

Fhuair thu fios an eagail.

Far am bi mnaibh bidhidh giosagan,

Far am bi geoidh bidhidh iseunan.

Fear na ba fein fa pholl an toisich.

25 Feumaidh na fithich fein a bhi beo.

Far an laigh na fir 's ann a dh' eirighis iad.

Far nach bi na coin cha leigear iad.

Fùileach an tailiair shàthaich, làn spàin a chabhruich.

Fios fithich.

30 Far nach bi na mic-uchd, cha bhi na fir-feachd.

Faodaidh gnothach an rìgh, tidhinn an rathad a bhagair. (c)

Faodaidh cat sealltuinn air rìgh.

Feuch nach gabh do shuil e. (d)

Far nach bi na fàillean cha bhi na cneadhan còinich.

35 Fèumaidh fear nan cuaran, eirigh uair roimh fhear nam bròg.

Fuilgidh gach beathach bhi gu math, ach mac an duine.

Far am bi deadh-dhuin' is duin' e cuid re cuideachd is na aonar.

Fàg cuid dithis feitheamh an fhir a bhios a mach.

Feumaidh gach beo, bheathachadh.

40 Far an taine 'n abhuin is ann is mo 'n fhuaim.

Fanaidh duine fona re fith, is bheir duine donx dui-lèum. (e)

(c) *Al. Ramsay's Scots Prov. Mr. Ferguson, Minister of Dunfermline's Scots Prov.*

You know what it is to be afraid.

Where women are, you will find superstition.

Where there are geese there are goslings.

Let the owner of the cow go first in the mire.

25 Even the ravens must live.

Where the men have lain down, from thence they must rise.

Where there are no dogs, they cannot be set on.

The full man's leavings.

The boding of the raven.

30 Where there are no male sucklings at the breast, there will be no men for the war.

To do a good turn to the king, may come in the way of a beggar. (c)

A cat may look at a king.

Take it not with your eye. (d)

Where there are no bushes, there can be no nuts.

35 A man who is to lace a piece of hide on his feet, must rise before him who has shoes to put on.

Every creature, but man, can bear being well.

He who is truly a man, will be equally so whether in company or alone.

Keep a double portion for him that is abroad.

Every thing that lives must have the means.

40 Where the river is most shallow, it makes the greatest noise.

The fortunate man waits, and he shall arrive in peace; the unlucky hastens, and evil will be his fate. (e)

(d) Alluding to the idea that the eye has a fascinating power.

(e) *Pennant's Tour.*

GE fogaisg duinn, is faisg oirn.

Ge d' fhaice tu fear a luidh le d' mhathair,
dh'innseadh tu e.

Greim fad's grad bhl ullamh.

Geallar faoigh do cheann cinnidh, is leigear dha
fein tidhinn g'a fhire.

5 Ge fogaisg clach do lár, is faisg ro fin cobhair
Choibhidh. (a)

Gheibh cearc an scribean rud-eigin, is cha'n fhaidh
cearc a chrùbain dad idir.

Gleadh a chlamhain air na cearcan.

Ga h-olc an faor is math a fhliotag.

Gleidhidh airc innleachd, ge d' nach glè' i oighreachd.

10 Geine dheth fein a scoilteas an darach.

Ge d' threabhadh tu dùthaich, chaithe tu dùthaich.

Ge d' bhris thu 'n cnaidh, cha d' dheoil thu 'n smior.

Ge d' is e 'n tigh, cha'n iad a mhuinntir.

Gleidhidh an t seannaich air na caoirich.

15 Ge math a chobhair an t sealg, cha mhath an faogh-
al an t sealg. (b)

Ge b' e bhios na fhear muinntir aig an t-seannach,
fèumaidh e earba' a ghiùlan.

Ge d' is feird a chaillich a garadh, cha'n fheird i
scalda.

Ge d' dh' èignichear an sean-fhocal, cha bhreugaich-
ear e.

Ge dubh an dearcag 's milis i; ge dubh mo chail-
eag 's boidheach i.

(a) Coivi, or Ceafi, the Arch Druid. This is expressive of the profound veneration the people of old entertained of their guides. *Cefaus Druidarum.*—Bede.

THOUGH near us be nigh, upon us is higher.

If you saw a man in bed with your mother, you would tell.

Take long stitches, and have done with it.

Promise a gift to your chief, and trust himself with the finding it.

5 The stone clings not faster to the ground, than Coivi's help to the needy. (a)

The hen that scrapes will find something, but the one that plies not her feet, will find nothing.

The watch of the kite over the chickens.

A bad wright, but good chips.

Necessity will make a shift, though it should not make an inheritance.

10 A wedge made of oak will cleave it.

If you laboured a whole country side, you would consume its produce.

Though you broke the bone, you did not suck the marrow.

Though this be the house, these are not the inhabitants.

The watch of the fox over the lambs.

15 Though hunting be a good help, it is but a poor living. (b)

Whoever is servant to the fox, must bear up his tail.

Though the old woman be the better of a warming, she is not the better of being burnt.

Though the old saying be gainsaid, it cannot be disproved.

Though the berry be black, it is sweet; though my lassie be black, she is pretty.

(b) A modern proverb.

- 20 Gabhaidh 'm fluich, is cha ghabh a chlach.
 Ga dubh am fitchich 's geal leis ifeun.
 Gabh an la math fad 'fa gheibh thu e.
 Geallaidh am fear feumach, a ni breùgach nach faighe;
 Saolaidh 'm fear sanndach, gach ni gheallar gu'm
 faighear.
 Gheibhir deire gach sgeoil a nalgaidh.
- 25 Gheibh pronnar mar phronas e, is gheibh loman an
 lom dhonas.
 Ge d' nach duin' an t aodach, cha duin' a bhios as
 èugmhais.
 Gaoire na caillich 'sa chùil dìanaich.
 Ga cruaidh-scarachduin, cha robh dithis gun deal-
 acha.
 Gach diùiras gu deire.
- 30 Gach fear na ghreum.
 Glas labhradh air inghean gun fhios; teangaidh
 abhra dh' iomraicheas.
 Ge d'thug thu bèum dha, cha d'thug thu mìr dha.
 Cream na h-easgain air a h-earr. (c)
 Gabhadh iad do mo chrodh fa chlodach, nar bhios
 mo bhreacan air mo ghualain, bidhidh mo bhuaile-
 chruidh ann. (d)

(c) *Al. Ramsay's Scots Prov. Kelly's do.*

(d) Meaning that the person has nothing to care for; similar to the Latin saying, *Omnia mea mecum porto.*

Breacan, *i. e.* a party coloured plaid, all tartan plaids are so called by the Highlanders, though they call thick wauked cloth of which they make coats, Highland trouse, &c. Cath-d'ath, *i. e.* the fighting colour.

Breac is a general term for any thing that is variegated, spotted, or party coloured, as breac, a fish; a bhreac, the small-pox; fear breac, a man pitted with the small-pox; each breac, a pye ball'd horse; breac-luirnich, meazle shin'd; breacag, a cake, &c. &c. The names of places in which the word breac occurs in this island are no less numerous. Such as Braco, the Earl of Fife's title; Braco, and Inchbraco, in Strath Earn, above Perth; Achnambrac, Barbrec, in Argyle-shire; Breacshiabh, a place once belong-

- 20 Wet fuel will burn, but stones will not.
 Though the raven be black, he thinks his birds fair.
 Take the good day while it can be got.
 The needy promises what he cannot perform;
 And the greedy thinks what is promised will be found.
 You will pick out at last every story for nothing.
- 25 The liberal gets as he spends, but misery follows the niggard.
 Though dress make not the man, yet he is scarcely a man that wants it.
 Like the old woman's complaining in the safe corner.
 Though separation be hard, there never were two but have some time parted.
 The worst is always referred to the last.
- 30 Every man in his strength.
 When modesty forbids the fair to speak, she speaks with her eyes.
 He is readier to give a taunt than a morsel.
 The hold of an eel by the tail. (c)
 Let them pelt my cattle with stones from the channel; when my plaid is over my shoulder, my cow fold is in it. (d)

ing to the chief of the Macgregors; Breacach and Rí-breac, in different places; as also Brecknock in Wales. Let me add, that Buchanan observes, that Bria, Brica, and Briga, are frequent names of places in Spain, France, and Italy, &c. which the Celts once possessed.

It is therefore, at least, probable, that the name of Britain and Britons comes from the word Breac, either from the variegated colour of the island, or from their party coloured garments. I shall only observe, that many, if not all, the ancient inhabitants of Britain were once called Brigantes, as well as those of Galloway, and the north of England, &c. Hence, from Breac, Bric, and Bricain, *i. e.* spotted or variegated, comes both Brigantes and Britain, the land of the Brigantes; agreeable to which is Mr. Macpherson's etymology of it—Breac-Inn, *i. e.* the variegated island.

35 Ge d' bhiodh na trì ghill san aon mhaide.

Ge mor àrdan na h easaich, cha d' theid i seach an luath.

Ge d' bheir thu bean a ifrion, bheir i dha-thigh thu.

Gach duine tarruing nan fruthan gu mhuilin fèin.

Gabhaidh gach struth dh' ianfaidh na h-ahhnadh is gach aon abhain do na chuan. *

40 Ge beag an t-ubh thig èun as.

Ge b' e ghleidheas a long gheibh e la'.

Ge d' nach biodh ann ach an rìgh is fhear muinnter faodaidh duin' a chuid iontraichin.

Gach èun gu nead, is a shrabh na ghob.

Ge 'd is ann o na bhior, cha 'n ann o na choire.

45 Gabhaidh cona ùr le bhì-shèide.

Ge d' is e 'n duin 'an tuathanach, is e 'n t-each an faothraich.

Ge milis a mhill to dh' imlicheadh bhar dris i.

Galar fad is èug na bhun.

Ge dàil do dh' fhear an uile, cha dearmad.

50 Ga ma th' ann a ghonar am fiosaich.

Ge dubh a cheann, 's geal a chridhe.

Ga domhail doimh, mar bhios mathair fir an tighe, an rathad na cloinne, no 'n fallas na 'n èun.

Ga d' chuirin falt mo chinn fo chasan.

Gaoth air luing, gaoth tre tholl, is gaoth ath-theannda.

55 Gus an gabh a mhuir teine, cha'n fhaidh duine, clann duin' eile.

Gheibhidh tu na feannagaibh firich. (e)

* Eccles. i. 7. "All the rivers run into the sea, yet the sea is not full."

35 Though I had engagements three, I would fly to succour thee.

Let the gruel boil ever so proudly, it cannot go farther than the ashes.

If you take a wife from hell, she will see you to her own home at last.

Every man draws water to his own mill.

Every brook runs to the river, and every river to the sea.

40 Be the egg ever so little, a bird may come from it.

He who keeps his ship will find a day to fall.

Though none were by but the king and his man in waiting, a person may miss his own lot.

Every bird to his nest with his straw in his month.

Though escaped from the spit, it has not escaped from the pot.

45 Wet fuel will burn when blown.

The man is the farmer, but the horse is the labourer.

Though honey is sweet, no one licks the briar to find it.

A long illness, and death at its root.

Delay to the wicked, is not a pardon.

50 Evil betide the prophet.

Though his head is black, his heart is fair.

Cross and cumbersome, like the husband's mother, always in the way of the children, or in the light of the chickens.

Though I would lay the hair of my head under his feet.

Bad winds—Wind in a ship, wind passing through a hole, and an eddy wind.

55 Till the sea takes fire, no man will beget another man's children.

You would even have the crows off the rocks.

(c) Said of those who boast that they will get what is impossible to be obtained.

Though I had engaged thee, I would not
 I
 Let the gravel boil ever to powder, it cannot go far
 deeper than the stones.

I Is fona 'n' fear a thig an ceann a chodach
 Is tric a bheoich frad bheag, teine mor.

Is fad an tinnichidh nach tachair
 Is ionnachd leil' sgeul a th' aig an ceannach air a th' fad.

5 Is maing g'a 'n' scuab bun staghail, bo mhaodhdhar
 Is fèididh, cula chirochadh.

Is bior gach frabh san oidhche.
 Is ionan tois'is aideachan nam mair.

Is tric a bha breagh air an fheil, musach na h-igh
 Is tric a bha na h-abhnaichin aq meithreals na

h-nild a rith.
 Is tric a bha na loingisibh mor a crionadh is na h-

amair mhùin a fèidadh.

Is maing a dh'farradh rud air a chat is e foig a mlab-
 hail.

Is duilich rath a chuir air duine dona.
 Is dall duine 'n' cuile duine eile.

25 Is buaine na gach a' n' nàire.
 Is feird breugaidh fha' nuid.

Is fas a choill' as nach goiréar,
 Is oghar gach sean, 's geal gach nodha gu' n' nuig

Is fèididh an fha' nuid.
 Is fearr cratha na cainbe no cratha na cirbe.

Is fèididh an fha' nuid.
 Is fèididh an fha' nuid.

(a) Macgilroy was a famous hunter. He traversed
 through most of the Grampian hills; several of his
 temporary huts are still to be seen in different parts of the
 mountains of Athole. He commonly carried his furni-
 ture upon an untamed horse, and moved from one place to
 another as he thought most convenient, but if his load

HE is lucky who comes in time to his meat.

Oft has a small spark kindled a great fire.

They go wide who never meet.

Many an excuse has the spring for being cold.

5 Woe to him whose main support is the white cow
of Magnony. (a)

One dog fares the better that another is hanged.

Every straw is a stake in the night.

Silence is equal to confession.

The person who is fine at the fair, is often nasty at
the fire-side.

10 Often have the rivers dried up, while the rivulets
continue running.

Often is the large ship laid up, whilst the small skiff
keeps the sea.

It were hard to beg from the cat, while she herself
is roaring for want.

It is difficult to bring luck to a luckless man.

One man is blind in another man's care.

15 More lasting than any thing else is shame.

A liar should have a voucher.

It is a deserted wood where no bird sings.

The old is tarnished and dun; the new is fair, even
to the bark of the alder. (b)

The shakings of a canvas sheet is better than the
dusting of a bag.

chanced to fall, he went no further, as long as he could
procure venison; what he called his white cow, was the
wild buck or doe of the mountain.

(b) The inner bark of the alder is white when new
peeled, but it turns red in a few hours; hence the above
proverb.

- 20 Is labhar na builg fhalamh.
 Is co math na 's leor is iomadaidh.
 Is mairg air nach bi eagaf na brèige.
 Is i chiall cheannaich is fearr.
 Is math a sheoladh an rathaid am fear nach bi math
 air an aoidheachd.
- 25 Is tric a chù fala-dhà gu fala-rìridh.
 Is marig a dheanadh fubhachas re dubhachas fir eile.
 Is fearr iomaf a phailteas no teis meadhon na gaine.
 Is ann air a shon fein a ni 'n cat crònan.
 Is dàn duine na chuile fein.
- 30 Is faide gu bràth no gu Bealtuinn. (c)
 Is ann an ceann bliadhna dh' innseas iasgair ortan.
 Is feird gach math a mheudach.
 Is fearr no 'n t'or an fgeul inns' air a chòir.
 Is fearr earbsa math na droch fhoidinn.
- 35 Is fearr a mhioig no bhi gun lei' fgeul.
 Is fearr a bhi iona no bhi saoireachail.
 Is fearbh a ghloir nach fhaodar eisdeachd, is dubh na
 mnaibh ris nach bi iad.
 Is corrach gob an dubhain.
 Is mian leis a chleirich mios mhe bhi aig an-t' sagart.
- 40 Is math a chluich a fionas bu.
 Is ole an teach nach guilean fhafair.
 Isfad a chaib gun a chuir fuidh thalamh.
 Is ard ceann an fheigh 'sa chreachan (chabraich)
 Is ann air gnais a bheirear breith.
- 45 Is duilich seobhag a dheanadh do 'n chlamhan. (e)
 Is fona gach cuid an comaidh, is mairg a chromadh na
 aonar. (f)
 Is bean tighe 'c. luchag air a tigh fein.

(c) Beltein, or the 1st of May, was one of the Druids festivals; they had a fire dedicated to Baal on that day, from which it obtained the name of La-Bal-teine, i. e. the day of Baal's fire; the village of Torr-Bhal, i. e. Baal's-hill, oppo-

- 20 Loud is the bouncing of the blown-up bladder.
 Enough is as good as too much.
 Woe to him who is not afraid to tell a lie.
 Bought wisdom is best.
 He is often most willing to show a stranger the way
 past, who is least willing to receive him at home.
- 25 Often sport turns to earnest.
 Woe be to him who makes mirth of another man's
 woe.
 The crumbs of plenty are better than the middle dish
 of want.
 It is for himself that the cat purrs.
 A man is bold in his own corner.
- 30 For ever is longer than till Whitsun-tide.
 It is at the year's end the fisher can judge of his luck.
 The best thing will bear to be magnified.
 It is better than gold to state a matter aright.
 It is better to have hopes than sad expectation.
- 35 Better plead drunkenness, than want an excuse.
 Better be lucky, than pains taking.
 It is a bitter speech that may not be heard; black is
 the maid that may not be killed.
 Sharp is the point of the hook.
 The clerk wishes the priest a fat dish.
- 40 It is good sport that fills the belly.
 He is a silly horse that cannot carry his harness.
 The loan of a spade that is not to be put in the ground.
 The deer carries his head high on the moor-tain.
 It is from the countenance we judge of the man.
- 45 It is difficult to make a hawk of a kite.
 Pleasant is the bit that is shared :—woe to him who
 sits down alone.
 The mouse is mistress in her own house.
- like Dunkeld, was one of the places where they celebrated
 that festival. *Smith's Gaelic Antiquities, Pennant's Tour.*
 (e) Or, "A carrion kite will make a bad hawk."
 (f) Or, "Who eats alone, saddles his horse alone."

- Is math 'n teach a thoileachas an màrcaib.
 Is maing a chuireadh a chuineag air a cial, do neach
 nach cuireadh innte.
 50 Is maing a shìneadh lamh na h-àire do chroidh na
 cìrce.
 Is fearr an t-òl-eòlach no 'n t-òl-ein-eblach.
 Is fearr teine beag a ghanas, no teine mor a hoisgeas.
 Is ioma ni a chailleas fear na h-imrich. (g)
 Is furas buill' an treun-fhir ai'neacha. (h)
 55 Is fuar comain an ath-chleamnais.
 Is trian fuiridh samhbladh.
 Is trian oibis tòigich.
 Is fearr fuighil na bràid no fuighil na sceig.
 Is lom ma m' fuirigin builg a thoit do m' choin.
 60 Is math an fèarhan fuil caraid.
 Is trom an èir' an t-ain-eolas.
 Is tric a chuir fear gàra ma lios, nach d'fhug toradh
 as.
 Is maith ga 'm foghnadh feara oghar do m' bhràth-
 riach.
 Is lag gualain gun bhrathair,
 'Nam do na fir teachd a làthair.
 65 Is furas teine fhada 'n eois craoibhe.
 Is teughaidh 'm brat a chuir dubaidh.
 Is ann as a bheagan a thig am moran.
 Is duilich duin' a lorgach' tre abhainn.

(g) A farmer in the island of Islay, Argyleshire (who had a wife child), was intending to remove his child when at meat, rose up, and went to the other side of the house, and spilt part of his victuals, upon which he repeated the above saying; his father, taking the hint, replied, Please God, I shall not remove for this year.

(h) A bird going to visit the wren, found him threshing corn with his twelve sons, the stranger at a loss to know

It is a good horse that pleases the rider.
It is ill with him who stoops for relief to the niggard.

It is ill with him who holds out the hand of poverty
to the illiberal.

The evil known is better than the evil unknown.

A little fire that warms is better than a great one
that burns.

Many things drop from him who removes his dwell-
ling. (g)

The blow of the valiant is easily known. (b)

55 Cold is the connection with a first alliance, when a
second is formed.

To be given to a woman, is one third of the way to
win her.

He hath his work half done, who hath it well begun.

The thief may have some profit, but the scorpion none.

My legs are too bare to be giving bread to my dogs.

60 The eye of friend is a good mirror.

Ignorance is a heavy load.

Many a man has planted a garden who never reaped
the fruits thereof.

Sooty coloured lads may serve ash coloured lasses.

Feeble is the arm of the man who has not a brother,

At the time that folks are banding together.

65 It is easy to light a fire at the root of a tree.

A covering is the thicker for being doubled. (i)

It is from the little that the great grows.

It is difficult to follow a man's track through the water.

the father from his progeny, says, "The hero's stroke is
easily known." At which the old wren turned about upon
its heel, and answered, "Bha lo dha sin;" "there was a
day of that," or as some have it, "Cha tung radsa na
garachin sin;" "little do these naughty things know that."

(i) Said of a couple that are related to each other be-
fore marriage, by which means they become doubly al-
lied.

Is tric a bha cloidheamh fad an laimh gealtair.

70 Is gann a ghaoth nach feoladh tu. (k)

Imridh breug gobhal.

Is fheamhuilhear an tigh mhoiri (h)

Is olea a bhandrach a phìob.

Is boidheach it an coin a thig am fad ann.

75 Is fearr a thomhas fo sheachd no mhìll' uille dh' aon bheachd*.

Is olc a chraig a thrèigis a h-coin fèin.

Is olc do bheatha Chonain (m)

Is maing nach beathaich a thruaghan.

Is leasg a ni 's èidir.

80 Imridh am fear a bhios na òigin heart èidich a dheanamh.

Is dùn a cheird nach foghlamar.

Is olc do 'n long 'nuair a dh' èigheas an frùir-fhear.

Is tric a bha cloidheamh math an droch thruail.

Is tric a bha fìochid na feilg air feachran.

85 Is duilich triubhas a thoirt o thoin tuinn.

Is dail am tèid as nach cinn an obair.

Is mor le donnag a cuid abhrais, is cha'n e mhothaid

ach a dh'òrad.

Is fearr greim caillich no taruing laoch.

Is fuar an goile nach teo deoch.

Is furas fuil a thoirt a ceann curraich.

90 Is gal' a thoirt air crasdan.

Is fearr san an diùrn do cheird, no dh' an diùrn do dh' òr.

Is fearr enigh' moch no fuil an moch.

(*) Applied to cunning people who are never wanting to found a claim where they think to make any thing by it.

(i) Said of a courtier, that was ready to change his manner of courtship.

Oft has a long sword been in the hand of a coward.

70 It would be a small wind with which you could not fail. (k)

A lie needs to be propped.

Slippery is the stone at the great man's door. (m)

The bag-pipe is a sorry widow.

Fair is the feather of the far fetched bird.

75 Better measure under seven, than spoil all at once *.

It is a bad sign of a rock when its own birds forsake it.

You have a sad life of it, Conan. (m)

Woe to him who will not maintain his own poor.

Lazy is the work that is forced.

80 A man in necessity may be forced to do what is wrong.

It is a sorry trade that may not be taught.

It is bad with the ship when the steersman roars out.

Oft has a good sword had a sorry scabbard.

Oft has the race of the hunters been bewildered.

85 It is difficult to strip a bare breech.

Small is the string that you will not play upon.

90 The trouble of spinning it makes the drab think Her wool too bulky.

Better is an old woman's hold than a hero's pall.

Cold is the stomach that will not warm drink.

It is easy to draw blood from a mangey head,

90 Or tears from a wry face.

A handful of skill is better than a handful of gold.

Better rise early than sit late.

* Better keep within bounds than go to extremes.

(m) When Conan was told that he had a bad life in Hell, he only replied, "If they bring ill to me, they get no better." See notes upon the letters B and C.

Is maing do 'm bu mhaor a mada is e na shoda.

Is meas an fhead no 'n eighidh.
95 Is fearr an giomach no bhi gun fhear. (n)

Is cruaidh an cath as nach tig aon fhear.
Is faoilidhid duin' a chuid a thairgse ge d'is fear d'e
aige fhein e.

Is i 'n deathach a bhios a figh thig a mach.
Is tric a bha sonas air beul mor.

100 Is i 'n fheidhidin mhaib a chlaoidheas an an-
fhocair.

Is e 'n suidh bochd a n' 'n garadh beartach.

Is maing do 'n d'uchas droch galar.

Is tric a chaillear fear na mor mhisneich.

Is tric a fhuair ole an airidh car.

105 Is trom an cat re shir ghiulan.

Is fearr an cu a ritheas no 'n cu mheithis.

Is fearr fuine thana no bhi uile falamb.

Is fombach an obair dol a dholaidh.

Is fearr pilleadh an meadhon an athay no batbadh

uile.

110 Is dona 'n fheile chuireas duine fhein air Tan

iomairt.

Is ann do 'n aon chid 'n cath-darl (o)

Is cosmhail an tru nis an troich.

Is fearr cu luath no teangaidh labhar.

Is luath fear d'imeig air fair, re la fuar taitaich.

(n) Two women lived together in one house, one of whom stole the other's meal, which made her neighbour put a living lobster into her meal bag; no sooner had the thief put her hand into it, than she was caught by the lobster, at which she bawled out, "Tha 'n donas ann do

It is ill with him who sends his message by a dog
who will fawn wherever he comes.

The thief's whistle is worse than his hollow.

95 Better have a lobster, than have nothing in place of
a man. (n)

Hard is the battle from which none escapes.

It is liberal of a man to offer part of his fare, although
he is in need of it himself.

100 The smok that is within mouth comes our.

The large mouth has a luck to be filled.

100 Patience overcomes trouble.

The lowest feat is the nearest the fire.

Sad is the inheritance of disease.

Of the courageous fallen.

It is a pity, has often been brodd.

105 The cat will feel heavy, if carried always.

Better is the dog who runs out, than he who fares
ill at home.

A small batch is better than no bread.

Silent is the process of ruin.

Better turn half way, than drown in the ford.

110 Bad is that liberality which strips a man of his
all.

Plaids of the same web. (o)

It is all alike, whether the great man's fool or his
dwarf.

Better is a dog swift of foot, than loud of tongue.

Swift runs the crab's husband o'er the bleak hill.

phoc," i. e. the Devil is in your satchel; "Tha nar tha thus
ann," yes, when you are in it replied the other. The lobster
thus preventing her meal from being stolen, occasioned the
above saying.

(o) Similar to, "They are all chips of the same block."

115 Is fearr fuighil fannid, no fuighil failmid. Is beag orm na bhiodh ann troidh air leis an t-seann duine.

Is beag orm na bhiodh ann, fruth bheannacha na cearnadh.

Is mor a deir ceann fann.

Is mor a dh'fhuilingeas cridhe ceart ma m'bris e.

120 Is fearr fire faire, nu mo thruagh.

Is fearr cuid na ceud oidhche no 'n oidhche fa dheire.

Is fad a bha thu, is luath a thainig thu.

Is tric a chinn an cneadach, is a dh'fhalbh an fodach.

Is coma leam fear fuathdain, is e luath labhar.

125 Is leasg le leisgein dol a luigh, is seachid leisge leis eirigh.

Is olc an fheoil air nach gabh salann, is meas a cholunn air nach gabh guth.

Is fearr deire math na droch thoiseach.

Is beag ctuid an la fhuich dhoth.

Is e 'n ceo geamhraidh, a ni 'n cathamh earraich.

130 Is ann boidheach, is cha 'n ann dachail.

Is dan' a theid duin air a chuid fein.

Is tru nach gabh comhairle, 's is tru ghabhas gach comhairle.

Is tric a thug an crodh sgiamhach, an ceann miallach o'n adhard.

Is mairg air an tig na dh'fhuilingeas.

135 Is beag an ni nach deire 'san fhoghar.

Is eas-gaidh an droch ghil air chuairt.

Is trom dithis air aon mheis, is gun bhiac' ach aon ghleus.

Is beo na h-eion ge 'n nach feobhaig.

Is treise tuath no tighearna.

140 Is fiamhach an t suil a lotar.

115 The object of scorn is better than that of envy.
I like not the flight of the aged.

I like not the smooth address of the robber.

Much may be said by the head that's unhurt.

Much will a stout heart suffer 'ere it break.

120 Better be envied than pitied.

The fare of the first night is better than the fare of
the last.

You have been long a coming, and you are come
too soon.

Off the puny comes through, while the vigorous
drop.

I like not the strange guest, who has a loud tongue.

125 Slow is the sluggard to go to bed, and seven times
flower to rise.

It is bad meat that will not take salt, and as bad a
person that will not take advice.

The refuse of the good is preferable to the best of
the ill.

He would make but a poor figure in a rainy day.

Fog in winter, is blown snow in the spring.

130 Rather pretty than handsome.

A man boldly takes of his own.

He is a fool that will take no advice, and a fool
that takes every advice.

The flock that is fair, will raise up the head of the
mistress though it be foul.

It is bad with him who meets with all he can bear.

135 It is a little hindrance, that will not seem great in
harvest.

The lazy at home is alert abroad.

Two at a dish are too many, when there is but one
service.

Birds must live, though they be not hawks.

The tenants are stronger than the laird.

140 The eye that is hurt, is ever fearful of harm.

Is luath am fear fan tàr an t-eagal.

Is fearr teiche math no droch fhuirich.

Is e fà ma 'm biodh tu ciod e gheibhidh tu.

Is coma leam comunn an òil.

145 Is buidh le bóchd ionbhruich ge d' nach bi e
deadh-bhruich.

Is tom gach tulaich fan t famhra.

Is lom an leac air nach creim thu.

Is fearr mathair phocanach, no athair clai'each.

Is call caillich a poc' s gun tuille bhi aice.

150 Is math am bail' am fuighir biadh a chinn iarruidh.

Is uaireach uisg e teath a shire fuidh chloich
fhuair.

Is co math dhamb gabhail do m' choraig 'sa chloich.

Is beag a th' eider do ghal 's do ghàire.

Is tric a dhi-moil an ceannaich a ni bu mhaith leis
na mhlaid. (p)

155 Is ioma' a thig air an laogh, nach do shaoil a
mhathair.

Is beo duin' air bheagan, ach cha bheo e gun dad
idir.

Is duilich a thoirt o laimh a cleachduin.

Is foilleir cu dubh air liana bhàin.

Is foilleir cu bàn air liana dhuibh.

Na 'm bithinn re fiadhachd bheannn.

B' e 'm cu riabhach mo roghainn.

Is i 'n taobh bhog a ni 'm màs rag.

160 Is duilich beanas tighe dheanamh air na fraidhibh
failbhe.

Is olc a thig saor sàr-bhuileach, gobha crith-
lamhach, agus leigh tiom dèifneach.

Is meas an t-eagal no 'n cogadh.

Is meas an t-fochair no mhèirle.

(p) Like, " Care not would fain have it.

Nimble is he who has taken fright.

Better get off safe than stay to suffer.

Your business is to try what you can get.

I regard not the friendship that is formed in liquor.

145 The poor are glad of broth, though not sufficiently
boiled.

In summer the bleak hill is a pleasant knoll.

It is a bare stone, from which you will pick nothing.

Better a mother with a sackful of victuals, than a
father with a sword at his side.

The old woman is ruined by the loss of her fat-
chel.

150 It is a good place, where victuals are got for the
asking.

It is in vain to look for warm water under a cold
stone.

I may as well press a stone with my finger.

There is but little betwixt your cry and your laugh.

Oft does the pedler depreciate what he wish'd in
his pack. (A)

155 Many things befall the calf, that its mother never
thought of.

A man may live upon little, but he cannot live up-
on nothing.

It is difficult to take from the hand the habit it has
got.

A black dog is conspicuous on white ground,

A white dog is conspicuous on black ground;

When I hunt on the mountain,

The grey dog is my choice.

Raw dads make fat lads.

160 It is difficult to be a good landlady with empty
baskets.

A heavy handed wright, a trembling handed smith,
and a squeamish surgeon, are awkward to behold.

It is worse to be in fear, than to be in battle.

To be silly is worse than to be covetous.

Is maing do 'u cuid, cuid duin' eile.

Is duilich burn glan a thoirt a tobar falach.

165 Is duilich am fear nach bi na chadal a dhùsga

Is buaire gach fian a ghaoth.

Is mor thugam, 's is beag agam.

Is dùu teine fearn' ùr.

Is dùi 'n duine mi-rùin.

Is dùi dibhe fian fean.

Is dùi an domhain droch bhean.

Is duilich copan làn a ghiùlan.

170 Is mo làn do fhùil no làn do bhronn.

Is leir do'n dall a bheul g'a cam a fhuil.

Is fearbh r'a dhiol am fion is milse' re òl.

Is math an fhiacail a bhi roimh an teangaidh.

Is tric a mheall e sheis, a neach a gheall a bhi tairis da.

175 Is moch a dh' eirigheas am fear a bheir an car an

Is math a mhathair chèil' an fhòid.

Is mor an dearmad mearachd focail.

Is ann a tha 'n t olc anns a mhi-rùin.

Is fearr foghainteach feargach,

No fear mìn cealgach is e ciùin.

Is treis dithis fan atha no fad o chèile.

Is feich air duine na gheallas e.

180 Is dàn cu air otrach fein.

Is ioma long cho bhrìst a thainig gu tìr.

Is beadarach a ni 'n onair.

Is fearr teachd an deire cuirm no 'n toisich truid.

Is fearr sean fheich no sean fholachd.

185 Is ann aig' duine fein is fearr tha fios c' ait an bheil
a bhrog ga ghoirteacha.

- It is ill with him who trusts for his portion, to the
portion of another.
- It is difficult to draw pure water from an impure
fountain.
- 165 It is difficult to waken him who is not asleep.
Wind gives its rage to the shower.
Much I brought, and little I have.
It is the bane of the fire to be fed with green alder.
It is the bane of man to have malice.
It is the bane of wine to be stale.
But the bane of the devil is a bad woman.
It is difficult to carry a full cup.
- 170 Your eye is bigger than your belly.
The blind man finds the way to his mouth.
The wine that is sweet to the taste, is bitter in the
reckoning.
It is good that the tooth is before the tongue.
Oft has the greatest professer of friendship betrayed
trust.
- 175 He must rise early who is to get the better of him.
The green turf is a good mother-in-law.
Much harm may come from the mistake of a word.
The evil is in the malice or evil intention.
The trusty man, though irascible,
Is better than a deceitful tongue though mild.
Two are stronger in the ford together than asunder.
Every promise is a debt of honour.
- 180 A dog is bold on his own dunghill.
Many a ship as much damaged has got into port.
Honour is delicate.
Better come at the end of a feast than at the begin-
ning of a fray.
Better an old debt than an old grudge.
- 185 The wearer knows best where the shoe pinches
him.

Is le duin' an greim a shluigis e, ach cha leis an greim a chagnas e.

Is fuar don-cleamhna.

Is feird gach cneath a cneasnachadh.

Is e cheud taom do 'n taigeis is teoithe.

190 Is maireg a theid do'n traigh nar tha h-coin fein g'a trèige.

Is ann air a mhuic reamhar a theid an t-im.

Is tric a bha craicean an uain air a chlàth, co luath re craicean na sean chaora.

Is fhufadh deadh ainm a chall no choisin.

Is geal gach cunnarach a thig am fad.

195 Is ionan aithreachas crìche is a bhi cuir fil ma fheil-Màrtain.

Is ioma be fhad a reamhar nach deach riàmh air theadhair. (q)

Is ea-sgith nò no madain.

Is eigin dol far am bi 'n fhòid. (r)

Is uafal mac an an-uafail, an tìr unga na meirleach, 's an-uafal mac an uafail, mar bi e ceirdeach.

200 Is mian le trubhas a bhi 'measg aodaich,

Is mian leam fein a bhi 'm measg mo dhaone.

Inis an dara cùr air a chùr eile (athais.)

Innis ga cùr is a bun am fasda.

Is ann do lamb ghlan bu choir altacha.

Is coir smuainteach air na h-uile gnothach an toiseach.

205 Is math bean an deadh-fhir' ach is fearr dha faotain math.

Is fearr e no choslas.

Is ann a dh' eirich a ghrian air.

(q) Applied to women who never marry.

(r) The many proverbs on fate and destiny in the

A man may call what he has swallowed his own;
though not what he has only chewed.

Cold is he who has no friend to his back.

Every wound is the better of being squeezed.

The first squirt of the haggies is hottest.

190 It is ill with him who wishes to settle in a land
that is left by its natives.

It is the fat hog that is basted.

You will see the skin of the lamb hung up as oft as
the skin of the ewe.

It is easier to lose a good name than to gain it.

Fair is the pennyworth that comes from afar.

195 Too late repentance is like sowing seed when the
season is past.

Many a fat cow was never fed at the end of a
tether. (q)

People are readier to act at night than in the morn-
ing.

We must go to the sod that is to cover us. (r)

A man of merit, though of low birth, is respected
even among thieves, but a man of good extract
is never esteemed without parts.

200 As trouse like to be among garments, so doth a
man love to be among his own kindred.

One blackguard satirising another.

Sowing a field in bondage to another.

Clean hands only we ought to salute.

Consider before you resolve.

205 A good husband's wife is seldom ill, but it were bet-
ter for him to find her good, than make her so.

He is better than likely, like the singed cat.

The sun has risen upon him.

Highlands, is a proof of the Druids doctrine of predesti-
nation. *Smith's Gaelic Antiq.*

- Is cliùtich an onair no 'n t-òr;
Is fuar an inis an carn.
- 210 Is fhufadh sciuta no tional.
Is fearr fuidhe goirid no seasamh fada.
Is math a dh' imreadh an dàn a dheanamh an toisich;
is a liudhad fear-mille th' aige.
Is fad o chèile crodh laoigh ar da shean-athar. (s)
- Is tric a bha urraidh gun ni, is-ni gun urraidh.
- 215 Is buaine dùchas no oilean.
Is mòr fiach na foidhidinn,
Is lughaid a feirg fuireach;
Cha'n e 'n an-eanraisd a th' ann,
Ach an an-fhoidhidinn nach fhuirich;
Fanaidh duine sona re fith;
Is bheir duine dona duibh lèum.
Is beo duine 'n deigh a shàrach, ach cha bheo e ann
dèigh a nàrach. (t)
- Is e 'm beul a dh' obas mu dheire.
Is leis a mheirlich mhath na cheilis e.
- 220 Is co domhain an t-ath' is an linne.
Is olc cuid a cheatharnaich re thasgaidh.
Is fad flios na bliadhna.
Is buaine bliadhna na nollaig.
Is buain' a meangan a ghèilis no 'n crann mor a
lùbas.
- 225 Is trom ann uallach an aois.
Is fearr oirleach do dh' each, no troidh do chapal.
Is e mian 'n duine lochdaich, cach uile bhi
contrachd.
Is fearr a bhi bochd no bhi brèugach.
Is furas dol an cuid fir, ach 's e chuis fuirich ann.
- 230 Is lom an t-suil gun an rosg.

(s) i. e. There is a difference in the respectability of
our parents.

Honesty is preferable to gold.

The bare cairn is a cold bed.

210 It is easier to scatter than gather.

A short sitting is preferable to a long standing.

A poem ought to be well composed, since it has many
to carp at it.

Your grandfather's flocks and mine were far a-
funder. (r)

Oft has the meritorious been destitute, and the un-
deserving wealthy.

215 Natural endowments exceed acquired ones.

Patience is valuable;

Time wears out wrath;

The storm is not so dreadful,

As the impatient suppose,

Therefore the happy man waits, and arrives in peace,

But the unfortunate proceeds, and evil will be his fate.

A man may live with credit after distress, but not
after disgrace. (t)

It is the mouth that refuses at last.

All is his own that the thief can conceal.

220 The ford is as deep as the pool.

What the robber gets is ill laid up.

The whole year is a long stretch.

The year is longer than Christmas day.

The small twig that yields will outlast the beam
that cracks.

225 Age is a heavy burden.

An inch of a horse is worth a foot of a mare.

The wicked man's desire is to have every man on a
level with himself.

Better be poor than be false.

It is easy to make pretensions; but it is difficult to
support them.

230 Naked is the eye that wants the eye-lashes.

(t) An honest man may enjoy life after his difficulties
are over; but the man who is disgraced, will never over-
come it.

Is mor briatha gu lutha.
Is bochd an ainis lomardach.
Is co math peighinn chaomhna 's peighinn choifin.
Is fearr altrom raidh no altrom bliadhna.

235 Is blàth anail na mathar.
Is coimheach an tom uire.
Is olc a thig muca faille, air na feidibh coille.
Is furas duine gun nair' a bheathacha.
Is furas fear fhaotain d' inghinn gun athair.
240 Is trom gèum bo air a h-an-eol.
Is mairg a bhiodh na chrann air doras duin' eile.

Is math a ghabh e tomhas mo choife.
Is e do cheud chliu t-alladh.
Is olc an aoigh is mist an tigh.
245 Is fearr peighinn an fhortain no 'n rofd' is cuig ceud.
Is math gach urchair troimh a chlàr.
Is mor a dh' fhaodar a dheanamh fuidh laimh deadh-
duine.
Is brathair do na chuthach an oige.
Is diombuan an tom is teine ris.
250 Is trom uallach gun iris.
Is e 'n cunndas ceart dh' fhàgas càirdin buidheach.
Is fearr beagan no bhi gun nì.
Is fearr caraid no con-amhìr.
Is fearr a bhi sona no bhi glic.
Ach cofnaidh an t-aithneach an t-nam.
Is leigh fear ath-ehneath.
Is fearr guth na mèithe.
255 Is minic a bha comhairle rìgh an ceam amadain.

Is i mhathair eaf-guidh a ni 'n inghean leasg.
Is duilich an coilich dubh a ghleidh o 'n fhraoch.
Is ole an obair la, nach d' thoir duine gu cala chum
na h oidche.

The boaster talks loud till put upon oath.
 Poor is the want that is naked.
 A penny saved is a penny got.
 A quarter's good nursing is better than a whole
 year.

- 235 Warm is the breath of the mother.
 Cold is the earthy hillock.
 The fat sow will grow lean among daisies and lilies.
 A shameless man can fend every where.
 A fatherless maid is soon woo'd.
 240 Deep is the cow's low in a strange fold.
 Woe be to him who would serve as a bolt to another man's door.

He took the measure of my foot.
 A man's fame is his first out-setting.
 He is a bad guest whom the house is the worse for.

- 245 Hap and a halfpenny is enough.
 It is a good shot that hits the mark.
 Much good may be done under the auspices of a
 worthy man.

Youth is brother to madness.
 A hill on fire is not lasting.

- 250 Heavy is the load that is not tucked on.
 Fair reckoning keeps friends in good humour.
 Better have a little than nothing.
 Better have a friend than an enemy.
 Better be lucky than wise.
 But the man of knowledge will save his soul.
 A man is a surgeon for his second wound.
 Better speak than lose right.

- 255 Oft has counsel fit for a king come from the head
 of a fool.

A willing mother makes a lazy daughter.
 It is difficult to keep the black cock from the heath.
 It is a bad day's work, that will not put over one
 night.

Is furas clach fhaotain gu tilg air cu.
 260 Is fearr an t olc a chluintir no fhaicin.
 Is eigin do 'n fhèumach a bhi falbhach.
 Is diombuan gach cois air thir gun colas.

Is beag an deire nach fearr no 'n euradh.
 Is fearr a bhi cinnte no bhi cailte.
 265 Is duilich bo chuir air laogh, is a gaol air gamhain.

Is feird bra breacadh, gun a briseadh. (u)

Is maing a ni droch cleachduin.
 Is e-ath philleadh na ceathairne 's mease.
 Is beag a ghearainis finn ge mor a duiligeas finn.
 270 Is binn gach èun na dhoire fhèin.
 Is gearr gach reachd ach riagbuilt Dhè.
 Is maing a chuireadh uile dhoidh, an aon duine cha
 'n deo na chrè.

Is leis a ghobhain fuighil èil.
 'S leis an leigh falach a lamh.
 'S leis a bhard a theangaidh fèin.
 'S leis an t saor a shliseag bhàn.
 Is fad anèigh a Locha, is cobhair o chlan O Duibh-
 ne. (v)

275 Is suarrach an cairdeas a dh' fheumas a cheanach-
 tric.

Is i 'n dias is truime is ilse chumas a ceann.

Is tearc teangaidh mhin gun ghath air a cul.

(u) A quern is a hand-mill used of old to grind corn.

(v) The Campbells, a great and numerous clan, are called the children of Duina, from Diarmad O Duibhne, i.e. Diarmed the son of Duina, their ancestor, one of Fingal's heroes. There is an ancient poem upon the death of Diarmed, who was killed at a boar hunting at Binn, a Ghulbain in Glen-Shee in Perthshire, on the great road leading from Perth to Fort-George; on the top of the hill

It is easy to find a stone to throw at a dog.

260 Better hear of evil than see it.

The needy person must keep going.

They make small progress, who travel in a strange land.

Small alms is better than none.

Better keep sure, than go to wreck.

265 It is ill to make a cow that is fond of a stirk take to a calf.

A quern is the better of being picked, if kept whole. (u)

A bad habit is a misery to the possessor.

The second coming of the robber is the worst.

We complain of little, though we may suffer much.

270 Every bird sings sweet in his own wood.

All sublunary things are transient.

Woe is he, whose sole dependence is upon one man.

The remainder of his goad belongs to the smith.

The refuse are the physician's for dipping his hand.

The bard has the liberty to speak his mind.

And the wright has a right to his chips.

It is a far cry to Lochow, and so far is help from the children of Duina. (v)

275 It is a sorry kindness that must be often bought.

The heaviest ear'd corn drops its head most.

There are few smooth tongues without a sting behind.

is the boar's bed; Mr. Smith made an elegant translation of this poem in his *Gaelic Antiquities*. The Campbells are also called *Siochd Dhiarmad an Tuirc*, i. e. the posterity of Diarmid who slew the boar; from which circumstance, they take the boar's head for their crest; a party of them had once a sharp encounter with the Gordons in the north, which occasioned this saying. *Hist. of Moray.*

- Is math an oidhche, gleidheas i crodh is caoraich.
 Is buan meicinn na folachd.
 280 Is cruaidh an leanabh a bhreaga gun chomas da
 ghearan.
 Is bàigheal duine ris an anam.
 Is math an inn'each a chlach, gus an ruigear i.
 Is fearr deathach an fhraoich no gaoth an reota.
 Is fearr aon tigh air a nighe no dha dheug air
 a scuabadh.
 285 Is coir ni a thasgaidh fa chomair na coise goirte.
 Is farfaing beul a bhothain.
 Is fearr freasdal no gàbha.
 Is iomad mutha thig air an oidhche fhada gheamh-
 raidh.
 Is ann an uair is gainne 'm biadh is còir a roinn.
 290 Is mairg a rachadh air a bhannaig is a theanna aige
 fein.
 Is ioma cron a bhios air duine boche.
 Is e 'n fuidh docharach a sligh òid is fearr.
 Is cosmhuil re fear doimeag air fàir e.
 Is toigh leis an fheannaig a garag fein.
 295 Is bigid i sud, 's bigid i sud, mar thuir an dreathainn
 'n'ar thug i làn a guib as a mhuir.
 Is olc a nì bhì falamb.
 Is rìgh an cam am measg nan dall.
 Is buidheach Dia do'n fhìrin.
 Is fearr coimhearsnach am fogasg na brathair fad
 laimb.
 300 Is math an tom air am bi sealbh.
 Is minic a bha droch laogh aig deadh mhart.
 Is fuar leabaidh gun choi-leabaich.
 Is iomad deadh ghnìomh a dheanar mar bhiodh a
 eholaidh.
 Is faide t-fiacail no t-fhèusag.

Night brings all creatures home.

Lasting is the shoot that springs from malice.

280 It is difficult to please the child who cannot tell his complaints.

A man is careful of his own life.

The stone is a good chopping block till it be reached.

The smoak of heath is better than the wind of frost.

One house washed clean is better than twelve swept.

285 Something should be kept for a fore foot.

Wide is the door of a hut.

Better be wary than fall into danger.

Many a change in the long winter night.

It is when victuals are scarce that they ought to be most carefully dealt out.

290 Woe be to him who would take from others when he has enough of his own.

The poor man has many faults.

The uneasy seat at the ale-house is the best.

He is like the drab's husband.

The crow loves its own young.

295 It is so much less, as the wren said when she took a mouthful out of the sea.

It is a bad thing to have nothing.

The blind of one eye is king among the blind.

Truth is pleasing to God.

A neighbour at hand is better than a brother at a distance.

300 It is a good hillock that has luck on the top of it.

Off has a good cow had a bad calf.

Cold is the bed without a bedfellow.

Many a good action would have been done, if it had not been for the danger of it.

Your teeth is longer than your beard.

305 Is fearr bo no bà, is fearr duine no daoine.

Is i 'n 'Aoine bhagarach a ni 'n 'Satharn a dèurach,

Is òg an Nollaig a cheud oidhche

Is mairg a bhios ga dumbail dian;

'Thig gach fumbail gu fhiach.

Is ann a tha 'n cairdeas mar chumar e.

310 Is binn gach gloir o'n duine bheartach,

'S fearbh a choir o'n aimbeartach;

Is cian o'n aimbeartach a bhi glic;

'S mil o n' bheartach an gabhann.

Is luath 's is mall comhairle 'n duine.

Is olc a chleth fhearna nach toir bhiadhna do 'n ur-
fainn. (w)

Is fuar gaoth nan coimheach.

Is fearbh clàrfair an aon-phuirt.

315 Is coma leis an t-saoghal c'ait an tuit e.

Is tric a thainig trod mor a aobhar beag.

Is beo duine ge d'nach sàthach 's mairg do 'm
bàthiach a bhrù.

Is tric a bha beag treubhach. (x)

Is tric a bha mor mì sheaghar.

320 Is tric a bha beag, beag an tóirt.

Is mor a rinn thu dheire air cho bheag da bhròd. (y)

Is baileach a thilg thu clach oirn.

Is mithich a bhi boga nan gad.

Is ioma te chuir càl na dhiosg.

325 Is duine gach oirleach dheth.

Is ann 'n t-am a thig an cruadal a dh' aì'nichear na
cairdin.

Ionladaidh burn falach lamhann.

Is teughaidh fuil no burn.

Is ioma mìr a thug thu do n' bheul a mhol thu.

330 Is mairg a chuireadh an toiseach a luing thu.

(w) Similar to "It is a bad stake that will not stand
one year in the hedge."

(x) "A little person may harbour a great soul."

305 A good cow is better than kine, a good man is better
than men.

A Friday that threatens rain makes a rainy Saturday.

Christmas is young on Christmas eve.

Woe to him who is severe ;

He who behaves with decency will come at his due.

Friendship is as you keep it.

310 There is melody in every word of the rich ;

Justice is harsh in the mouth of the poor ;

It is long ere the poor be wise ;

There is honey in the prating of the rich.

Fast and slow is man's counsel.

It is but a sorry door, though made of alder, that

will not hang one year on the hinge. (w)

Cold is the breath of strangers.

He is but a harsh harper, who has but one tune.

315 Riches care not where they fall.

Oft has great strife come from a small cause.

A man may live, though he cannot get his fill ; woe

to him who makes a god of his belly.

The little man is often stout. (x)

The big man is often not brave.

320 Oft has the little man been of little account.

You have much bran from so little flour. (y)

You have thrown a stone at us.

It is time to us to sleep the withies.

Many a mistress has put broth in his plate.

325 He is a man every inch.

It is when misfortune comes, that friends are known.

Foul water makes clean hands.

Blood is thicker than water.

Many a bit you have put in the mouth that praised

you.

330 Woe to him who would make you his pilot.

(y) Applied to one who passes too great encomiums on
his favourite.

Is ann ort a chaidh uisg nan uibhinn. (z)
 Is duine dona gun fheum, a chuireadh cuir orm
 fein, is caithe.
 Is foimich fear-fearann, is fona fear ceirde.

Is maith 'n cocair an t-ocras. (aa)

335 Is fearr an cu' nì miodal riut, no 'n cu ghearras tu.

Is èigin gabhail le each-mall o nach fhaghir an
 faoidh.

Is mairg aig am bi n tighearna fann,

'S mairg aig am bi clann gun rath;

'S mairg aig am bi 'm bothan bochd,

Ach 's meas' a bhi gun ole no math.

Is menmneach gach moch-thraitheach.

Is balbh gach fian ach a ghaoth.

340 Is sgeul eile sin.

Is math a dh' ai' nìhear fear doimeig air fàir.

Is fearr a bhiadhadh no ionnsachadh.

Is mairg a dh' àraichidh a laogh gu moilleach is an
 galar guineach na dhèigh.

(z) Water in which eggs are boiled is reckoned destruc-
 tive to the constitution, if true, people should beware of it;
 this proverb is applied to those that are seized with a fit
 of illness.

(aa) Alexander Stewart, Earl of Mar, son of King Ro-
 bert the Third, was defeated by Macdonald, King or Lord
 of the Isles, at Innerlochie in Lochaber, underwent great
 hardships after his defeat, getting a little bear meal, of
 which he made crowdie in the heel of his shoe; he repeated
 the following lines:

" Is math an cocair an t-ocras,

" Is mairg a ni talcuis air biadh,

" Fuarag eorn' a beul mo bhràige,

" 'Miadh a b' fhearr a fhuair mi riamh "

" Hunger is a good cook, woe to them who despise vic-
 tuals; bear crowdie in the heel of my shoe, is the sweetest
 morsel ever I tasted."

You have got the water from the egg-pan. (z)
He is a pitiful fellow that would invite me to a
feast, and make me pay the reckoning.

The landed man is at his ease, and the tradesman is
well off.

Hunger is a good cook. (aa)

335 Better the dog that fawns, than the dog that bites.

He must put up with a slow beast who cannot get
a better.

It is ill with him whose lord is void of might,

It is ill with him whose child is void of luck;

It is ill with him whose cottage is void of means,

But worse is he who has neither good nor ill.

Sprightly is the early riser.

Dumb is the weather when the wind is silent.

340 That is another tale.

The slut's husband is easily known on the bleak hill.

He is better fed than taught.

It is folly to pamper a calf that is doomed to disease.

When sculking in the braes of Lochaber, he fell in with
a man who lived upon hunting in the woods, where he was
kindly entertained, but the most of their cloathing during
the night was a cow's hide; at the Earl's parting, he de-
sired his host to call upon him when he would hear of his
being settled at home; going to the Earl's place, he was
kindly received, and got some lands. When the Earl heard
of his being come, he repeated the following lines:

“ Is ionmhuinn leam am fear a tha' mach,

“ Ob Irbbin as a Bhreugaich;

“ Bha mi oidhche na theach,

“ Air mhoran bidh is air bheagan aodaich.

i. e. “ I love the man who stands without Ob Irvin from
the Bregaeh; I was a night in his house on much food
but little cloathing.” Of the above Ob, the Irvins are said
to be descended; Irvin of Drum is chief.

Is mian le amadan imrich.

345 Is laidir a theid is anmhunn a thig,

Is fad lamh an pheumaich.

Is laidir cuilein ann uchd treoir.

Is minic a thainig comhairle ghlic a ceann amadain.

Is tric a dh' fhàs fuigheal fochaid, is a mheith
fuigheal farmuid.

350 Is tric leis an droch-sgeul a bhi fìor.

Is fearr cu beo no leòghan marbh. (bb)

L

LEOGHaidh a chòir am beul an anmhuinn.

Lamhan leinibh a's goile seann duine.

Lianar long do shleigin.

Leig an t earbal leis a chraicean.

5 Leathan re leathan,

Is caol re caol;

Leabhar na seriobhar,

Gach focal fan t saoghal. (a)

Leum an gara far an isl' e.

Lianar bearn mhor do chlacha beag.

Leanaidh bliadhnach ris na fràbhan. (bb)

La air mheisg is la air uisg. (c)

10 Leisreach an laimh gun treabhadh.

Leighis air leath a losgadh.

Leann dubh air mo chridhe. (a)

Leig troimh na meuraibh e.

Ludh an spioraid dol timchiol na drochaid.

15 Luighe fad air taobh tighe duin' eile.

(bb) Eccles. ix. 4.

(a) A grammatical rule observed in placing vowels by
Gaelic writers.

A fool loves removing.

345 The strong shall fall, and oft the weak escape unhurt.

Long is the hand of the needy.

Strong is the feeble in the bosom of might.

Oft has the wisest advice proceeded from the mouth of folly.

Oft has the object of scorn arrived at honour, and that of envy fallen into contempt.

350 Ill news are often true.

A living dog is better than a dead lion. (bb)

L

JUSTICE melts in the mouth of the feeble.

The hands of an infant, but the stomach of a man.

A ship may be loaded with shells.

Let the tail go with the hide.

5 Broad to broad,

And small to small,

We may read or write,

Every word in the world. (a)

Leap the wall where it is lowest.

A great gap may be filled with small stones.

Lean flesh cleaves to straw. (b)

One day drunk, and another on water. (c)

10 He is a pitiful fellow that has horses and will not use them.

Burning is a singular cure.

I have black water at my heart. (d)

Let it slip through the fingers.

Go about the bridge, as the ghost did.

15 He tarries too long at another man's fire-side.

(b) Applied to mean or worthless people, who cleave to each other. "Like to like, an old horse to a seal dyke."

(c) Similar to the dog's life, "A hunger and a burst."

(d) Expressive of sadness.

Laigh leis an t-sùil, is falbh leis a ghlùn.

Lan beoil a bhiadh, is lan bail a naire.

Ludh 'n t sneachdaidh, tidh 'n gun fireadh gun iar-
riadh.

Lianarchd nan lamh ma'n obair, is lianarchd nam bà
ma n chugainn.

20 Leig fad an adhfair leis.

Leighis air gach tian, creamh is im a chéitein.

M

MIONACH a bheathaich is maoile, air adhaircin
a bheathaich a's bioraich.

Mac bantreabhaich aig bi crodh;

Searrach seann farach air grèith;

Is mada muileir ag am bi min;

Triuir is meanmnaich air bith.

Ma's breug uam is breag thugan e.

Ma's dubh ma's oghar, ma's donn, is toigh leis a
ghabhar a meann.

5 Mire re cuilein cha fuir e gus an feal e.

Ma deir tha n'as leir leat, deir thu ni is nàr leat.

Ma's olc am fithich, cha'n fhearr a chomain.

Ma's math leat fith, càirdeas agus cluain, èisd, faic, is
fuirich samhach. (a).

Meallaidh am biadh am fithich o na chraoibh.

10 Ma's àil leat a bli buan, gabh deoch gu luath an
deigh 'n uibhe

Ma sheallas bean air a glùn toisgeil, gleidh i leath-
sgeul.

(a) "He who would live in peace and rest, must hear,
see, and say the best."

Lie still with a sore eye, and move gently with a
fore knee.

A mouthful of meat, and a townful of shame:
He comes like the ill weather, unsent for.

Many hands make light work, and many cows soon
fill the pail.

20 Let him have the length of his tether.
Ramson and May butter will cure every disorder.

M

THE entrails of the blunt beast on the horns of the
sharp.

The son of a widow well stocked with cows;

The foal of an old mare in the herd;

And the dog of a miller that has meal;

Three of the merriest things that are.

If it goes a lie from me, it came a lie to me.

Be the kid black, mottled, or brown,

The goat loves her own.

5 Play with a puppy, it ends with a howl.

If you tell all you know, you will soon find something
to blush at.

If the raven be bad, he is as ill used.

If you wish for peace, kindness and good cheer,

Listen, look and be silent. (a)

Food will entice the raven from his tree.

10 If you wish to live long, drink soon after an egg.

If a woman but look in her lap, she will find an ex-
cuse.

10 M'as fiach an teachdair is f'hiach an gnodhach.

Mol an mona is na ruige e, dimoil a choille is na fag i.

Millidh aon tarruing an t each, is aon each 'n t feisreach.

15 Millidh an cleas th' air a fichid, am fichid cleas.

Ma bhuaileas tu cu no balach bual ga math e.

Mhealladh tu 'n t-ubh o'n churr ge d' bhiodh a da
shuil a coimhead riut. (c)

Ma chaidh mi 'n ald cha b' ann le clùd nan fo'ichin.

Mar bhiodh a's ma re, cha bhiodh duine beo. (d)

20 Mur bhiodh ma na phoit ach Mac Sheoc 'fan liagh.

Mar a's toigh leis na gabhair na coin.

Ma thuiteas clach as a' ghleann 'f ann sa' charn a
stadas i.

Mar biodh tu m'fheomar cha'n f'haice tumo chuid. (e)

Mian lach an t-uifg air nach bi.

25 Mar chomas duit teumadh na ruifg do dhèudach
am feafd.

Millidh airc iasad.

Ma deir mi fein fois thu re mo chu, deir na h-uile
fear e.

Ma's fearail thu na bhiodh gruaim ort.

Molaidh an t-each math e fein.

30 Mar is mianaich le bru bruichear bonach.

(b) Analogous to praise the sea, but keep on dry land.

(c) Perhaps it means the heron.

If the bearer be respectable, the message is of importance.

You may extol the bleak hill, but go not thither ;
you may vilify the wood, but quit it not. (b)

One nail will lame a horse, one horse will break a team.

15 A game too many, may spoil the whole.

If you strike a dog or a fool, strike to purpose.

You would cheat the owl of her egg, though both
her eyes were upon you. (c)

If I went to the well, it was not with the dishclout.

If it had not been for this, and for that, there would
be no man alive. (d)

20 If there were none about the pot but Maceock
and the ladle, I would fare better.

As the goats love the dogs.

If a stone fall from the hill, it must rest in the cairn.

If you had not been in my house, you would not have
seen my effects. (e)

The duck's desire is a pool where there are no ducks.

25 If you cannot bite, never shew your teeth.

The necessitous spoils credit.

If I call be gone to my dog, every one else will turn
him away.

If you be manly, have no gloom on your counte-
nance, nor see hardships in trifles.

A good horse recommends himself.

30 As the stomach craves, the cake is toasted.

(d) Not unlike " If the lift (firmament) fall, you may gather larks."

(e) " If ye had not plowed with my heifer, ye had
not found out my riddle." Judges xiv. 18.

†

K

Màm air an t-fac gun fhèum.

Mar thabhan coin ris a ghealaich.
Math air feann duine, math air fall duine, is math air
leanuibh beag, tri mathan cailte.

35 Mar bha chaillech air Eoghan, dheoin no dh'ain-
deòin.

Mar chàireas duin' a leabaidh, is ann a luigheas e.
Miosnach math a bhriseas an cridhe 'fan amh-rath.
Foidhidin mhath a bhriseas an cridhe 'fan amh-rath.

Mar thuitis a chraobh is ann a luigheas i.

Ma's math an t-each is math a dhreach.

40 Mar bha gile moire nam bram, cha' n fhuirich e
thall, is cha' n fhuirich e bhos. (e)

Bòid chiaraig ris na fearaibh, is bòid nam fearaibh
uile re ciaraig.

Moch-eirigh 'luain, a ni 'n t-suain 'mhàirt.

Moladh gach fear an t athan mar gheibh e, e.

Mol an la math mo oidche.

45 Ma rinn thu teine math dhuit fein, dean do dheadh
ghara ris.

Mian do mhianaibh 'n Iarsfalaich, cuibhrinn mhor do
na bheagan.

Ma fa fìor na breug e, millidh a bean.

Mar bhiodh an reodha, threabhar gach tìr.

Mar e bran is e bhrathair. (f)

50 Moladh na daoidheachd.

Mac matharail is inghean atharail.

(e) Clark's answer to Shaw.

(f) Bran was the name of Fingal's celebrated favourite
dog much spoken of in Ossian's poems, tales, and proverbs.

The handful above the load, is given to those who have the least need of it.

Like a dog barking at the moon.

Good done to the old, good done to the bad, good done to an infant, are three goods cast away.

35 As the old woman came upon Owen, whether he would or not.

As a man makes his bed, so he lies.

Courage is good, when the heart breaks only in extreme distress.

Patience is good, &c.

As the tree falls, so it lies.

If the horse be good, his colour is good.

40 Like the never-do-well, who will neither stay here nor there. (e)

As the swarthy maid foreswore the men, because they would not have her.

Early rising on Monday makes long sleeping on Tuesday.

Let every man praise the ford as he finds it.

Praise the good day in the evening.

45 If you made a good fire for yourself, take a warming by it.

The desire of the covetous, much of little.

True or false, a bad report hurts a woman.

If it were not for the frost, every ground might be laboured.

If it is not bran, it is his brother. (f)

50 Praise from the worthless.

A son like the mother, and a daughter like the father, are accounted the best.

Casaibh buidh a bh' air Bran.

Da shlios dubh is tarr geal ;

Druin uain' air cuillian na feilge,

Cluasa corrach cro-dhearg.

i. e. Bran had yellow feet, black sides and white tail; green back, and erect ears of a red tinge.

Mar is fàid a bhios sin gu math is gioraid a bhios sin
g'a h-olc.

Ma's beag leat e crath sonas air.

Ma'n seach a shèidir na builg.

55 Ma cheannachas tu fabh-each ceannaichidh tu ath-
each.

Mar is luaith 's faisge mhoille.

Ma bhios aon chron 'fan eolach, biaidh dha-dheug
'fan ain-eolach.

Ma's ceol fìdileirichd tha na leòr again di. (g)

Mar thig triubhas do mhuic.

60 Ma tha thu comadh, dean comaidh ris a mhuic.

Ma's beag mo chos cha mho mo chuaran.

Mar lus an 'dònaich gun mhath na dolaidh ann.

Ma b' umhail g'am b' fhior.

Ma's olc an leanabh cha'n fhearr a luafga.

65 Mar aftar dall an cabaraich,

No im'eachd air garbh leacainnin;

No, mar thabhann gaothair air gleann fàs,

Bitheadh teagas aon, gun eolas.

Ma dh' eirigheas dhuit bhì air fainneal,

Na cuir earbs' a comh-radh bannal,

Mar is fàid' a nì thu 'n leanail,

'S ann is mo theid do mhealladh.

Mar fear air charn. (b)

Mar chaitheas duin' a bheatha bheir e breith air a
choimhearsnach.

(g) Roderick, a famous harper, met with a man who played every tune upon the violin, which Roderick played on the harp, a thing not common in those days, which made the harper repeat the above words, (now become a proverb) meaning that he did not reckon the violin music, but if it was, he had enough of it; hence, when people have a sufficiency of any thing, they repeat this proverb.

The longer we are well, the shorter we shall be ill.

If you think it little, strow luck upon it.

Every one in his turn blow the bellows.

55 If you buy a forry horse, you will be obliged to buy another.

The more haste the worse speed.

If an acquaintance have one fault, a stranger has twelve.

If there be music in fiddling, you have enough of it. (g)

As the trouser becomes the sow.

60 If you do not care, take a share with the sow.

If my foot be small, my shoe is no bigger.

Like the herb plucked on Sunday, it does neither good nor ill.

As conjectured, so it happened.

If the child be bad, he is no better rocked.

65 As the blind walks in the thicket,

Or wanders in rocky ground,

Or as the dog barks in a deserted valley,

So is it to be teaching a fool.

If by chance thou art bewildered,

Trust not to the words of women,

The greater trust you put in them,

The more you will be deceived.

Like a man upon a cairn. (b)

As a man leads his life, he judges his neighbour.

(b) Alluding to the ancient custom of trying and outlawing criminals, by putting them upon a cairn, and causing them walk over burning coals, with their bare soles. Thus it means a man out-lawed. *Toland. Shaw's Hist. of Moray, Smith's Gaelic Antiquities.*

N

NA 'm bu toigh leat mi cha bu trom leat mi.
Nuar a chi thu bean oileanich, beir oirre, beir oirre,
mar beir thus' oirre, beiridh fear eile oirre.

Na ith 's na ob-cuid an leinibh bhig.

Na dean tàir air n' as leat, a ni nach leat cha'n e
dh' fhoghnas duit.

5 Na 'm biodh mo chu cho olc ionnsach ruit, b' e
cheud rud a dheanain a chrochadh.

Na innis do rùin do d' charaid gorach na do
d'namhad glic.

Neart teine, neart mara, is neart balaich,

Nimh gun neart, nimh na cuileig, bheir fuil air a
chraicean.

Na dean uail a cuid duin' eile.

10 Na abair dinc ris an eun gus an tig e as an ubh.

Na toir droch mheas air mac luideagach, no air loth
phealagach.

Ni càiliain am fiacailinntin loisnich.

Na sìn do chasan na 's faide no theid t-aodach. (a)

Na dean bailc air imir math treabhaidh. (b)

15 Na buail ach mar bhiadhas tu

Na cuir a mach an t-uisge falach gu's an toir thu
stigh an t-uisge glan.

Na cuir do lamh eidir a chlach 'fa scrath. (c)

Na biodh do theangaidh ann do sporan.

Na cuir de choran gun chead ann 'n gart fir eile.

20 Na trèig do shean aodach gus am faidh thu aodach
nodha.

(a) Ne Sutor ultra crepidam.

(b) Ray's Proverbs.

N

IF you loved me, you would not think me heavy.
When you find an accomplished woman, take her;
if you do not, another will.

Neither eat nor reject the child's bit.

Despise not what is your own, for what is not your
own will not suffice you.

5 If my dog were as ill bred, the first thing I would do
would be to hang him.

Tell not your mind to a friend that is silly, nor to an
enemy that is wise.

The strength of the fire, the strength of the sea, and
the strength of a foolish fellow.

Like the feeble effort of a fly, who only pierces the
skin.

Boast not of another man's wealth.

10 Call not chuck to the bird, till it has come from the
egg.

Despise not a ragged boy nor a shaggy colt.

A seed in the teeth disturbeth the mind.

Stretch not your feet beyond your covering. (a)

Make no baulks in good arable land. (b)

15 Strike as you feed.

Throw not out the foul water, till you have brought
in the clean.

Put not your hand betwixt the stone and its scurf. (c)

Let not your tongue be in your pocket.

Put not your sickle without leave in another man's
field.

20 Forfake not your old clothes till you get the new.

(c) i. e. Not to put friends at variance.

Na 'n ithe na coin do dhiot is falbh le do shuipeir cha
bhiodh tu cho mear.

Na bi ga shireadh is ga sheachnadh.

Na aireamh a chaoigh 'n t-iasg gus an tig e as a
mhuir.

Na gabh boirineach air bith mar mhnai, ach aon
air am bi athais agad oirre.

25 Neach a shìneas a lamh, shìneadh e chas. (d)

'Nuar a shaoil thu bhì air muin na muic, 's ann a bha
thu laimh re anns an laib.

Nuair is tinn' air duin' is e cheann a cheart mhuineal.

Nuar a chaillis duin' a stòras, cha'n fhiu a sheòla no
chomhairle.

Noidheachd is mo 'm bliadhna 's e 's ludh 'n
ath-bhliadhna.

30 'Nuar bhios mise thall gearr an drochaid.

'Nuar is fearr a chluich is fearr scur. (e)

Ni e dhiotfa feumanach, is ni e dhiomsa brèugach.

Na deanadh duine turse 'n earralas gu 'm faidh e
cuimse.

Na triuir nach fhuiling criotach, sean a bhean, ceare
a's caora.

35 Nuar theirgidh gual teirgidh obair.

Na'n sealladh cu air comain.

Ni lamhan fada cluasan goirid.

'Nuar a bhios a mhac sàthach cinnidh 'n drabh goirt.

Na dean cugain air feoil dhaoine.

40 Ni Carcair càis 'nuar thèid crodh chàich an diofg.

'Nuar a thig aon ni, thig gach àon ni.

(d) i. e. He who lendeth must walk to get it back.

(e) Too much of one thing is good for nothing.

If the dogs had eaten your breakfast, and run off with
your supper, you would not be so merry.

Do not seek and shun,

Never reckon your fish till they are caught.

Never marry a woman, but one who has some fault.

25 He who stretcheth his hand, must stretch his foot. (d)

When you thought you was riding the sow, you only
lay by her in the mud.

When a man is most in straits, his head is the best
support.

When a man's substance is gone, his admonition or
counsel is little regarded.

What is great news this year will be none the next.

30 When I have got over, break down the bridge.

When the play is at the best, it is wisest to stop. (e)

He only makes you a fool, and me a liar.

Be not anxious for riches; every one will have the
share that is allotted him.

Three that will not bear carefing, an old woman, a
hen, and a ewe.

35 When the coals are exhausted, the work of the forge
must cease.

If a dog could mind what he owes.

Long hands make short ears.

As the sow fills, the draff sours.

Make no saving from your necessary support.

40 Carcar will make cheese, when other peoples cows
run dry.

When one thing comes, every thing comes.

Na innis d' uil' inntin do d' mhnai, no do d' chom-
banach.

Na abair ach beag, is abair gu math e.

O

ORAN na circe bedidh.

O na rinn mì 'n rèis nì mi 'n oirleach.

Oidhche roimh a bhàs bu choir do dhuin' athais a
thilge. (a)

O'n laimh gus a bheul, cuibhrinn is fearr air bith.

5 Obair an doill.

O na's tu mharcaich an t each, cruth e.

Olc na cùis gu deire.

Oidhche a mach is oidhche a steach;

Math na caorach is olc an eich.

P

PISEAG air toll, se fin an tairbhe, ach piseag air
piseig se fin an luireach.

Pic an coimheach.

Pisich math ort.

(a) To make a satire or proverb.

Tell not all your mind to your wife, nor to your companion.

Speak but little, and speak well.

O

A SONG from the pert hen.

Since I have made out the yard, I'll make the inch.

The night before he dies, a man may venture to find fault. (a)

From hand to mouth is the best portion.

5 The work of the blind.

Since you rode the horse, shoe him.

Put off evil to the last.

One night out, another in ;

Good for sheep, but ill for horses.

P

TO put a patch on a hole is saving, but to put a patch upon a patch is but making a ragged cloak.

Pinch the stranger.

I wish you a good match.

R UIGIDH dàil doras.

Rug iasg orm. (a)

Ruithidh an faigeis fein le bruthaich.

Ruigidh 'n ro-ghiulachd air an ro-ghalar.

5 Ruigidh bru bràgad.

Ruigidh each mall muilen, 's cha ruig an t each a
bhriseas a chnamhan.

Rùin caillich gu 'n trod i.

Roinn a mhic r'a mhathair,

Rug bo laogh dha.

10 Racha e tre tholl toradh gu ni fhaotain.

Ruìn do chridhe air do chuisse.

S**S** LIOB am bodach is scròbaidh e thu, buail am bo-
dachi s thig e gu d' laimh.

Siubhal na samhna dha. (a)

Seachnàidh duin' a bhrathair, ach cha seachain e
choimhearfnach.

Siubhal a chait a cha 'n eas.

5 Slat is treise, no 'n cuaille.

Sireadh seam an connalaich.

Sonas thoirt do chuaille.

Duine toirt a chomhairle.

Far nach gabhar ì uaithe.

Sèididh aon froin shallach an clachain.

(a) Said by a person when seized with a fit of sickness.

R

DELAY will arrive at the door.
A fish took hold of me. (a)

Even a haggies will run down the hill.
Good nurfing will remove a bad complaint.

5 The belly will strip the back.

A slow horse will make his way to the mill, but
the horse that breaks his bones will never get there.

The delight of an old woman is to scold.

The boy's portion, who shared with his mother.

A cow has brought him a calf.

10 He would pass through a wimble-bore to get any
thing.

May your pulse beat as you heart would wish.*

S

STROKE a sorry fellow, and he will scratch you;
strike him, and he will come to your hand.

Let him pass as Hallowmas passed. (a)

A man may do without a brother, but not without a
neighbour.

As the cat went to the water-fall.

5 A rod will do more than a club.

Like searching for a mote in the stubble,

Or offering blessings to a blockhead,

Is giving advice

Where it will not be taken.

One foul nose will set all the noses in a church a
blowing.

* Similar to "I wish you a double portion of your own
prayers."

(a) i. e. Never to return.

†

L

'Sonas an lorg na caithe.

Sand gun sonas eirigh 'n donas da.

10 Sean-fhocal th' air a ghra

Bòid a bhaird ris a chaistial.

A bhean fin nach deachas g'a h-iarruidh.

Thug is' a briathar nach faight' i. (b)

Seachain an t-olc is feachainidh an t-olc thu. (c)

Suidh gu h-ìosal is diol gu h-uasal.

Sop as gach feid. (d)

Suidh gheoidh ann 'n doras tigh an t-seannaich.

15 Sniomhaidh tighearna fearna tuathnach daraich.

Scrèach na mpic dol an-ìolainn. (e)

Sèid na builg Mhic-'ille-Challam,

Muin 'fan amar Eoghain.

Sùrd air Suainard, chaidh Ardnamurchan a dhò-
luidh. (f)

Scoiltidh fairmid a chlach. (g)

20 Scoiltidh fùil a chlach.

Scadan gearr gun mhealag gun iuchair,

'S mairg brù 'n d' theid e.

Seinn fèin riamh ni mholamar,

Am balbh mar na linnte làna;

An fruthan is ca-domhain,

'S e labhras gu dàna.

(b) i. e. Because none would take her.

(c) 2 Theff. v. 22. "Abstain from all appearance of evil."

(d) Meaning those who have nothing but what is borrowed, like the daw in the fable.

(e) Because she thinks the time too long.

Good fortune attends the liberal.

Hapless greed ill betides.

10 It is an old saying,

As the bard foreswore the castle,

And the woman that never was asked,

Vowed that none should have her. (b)

Shun evil; and it will shun you. (c)

Sit low and pay high.

A wisp from every truss. (d)

Set like a goose at the door of the fox.

15 A lord made of alder will twist a tenant made of oak.

The cry of the sow on her way to the corn yard. (e)

Blow the bellows, Malcolme,

Fill the trough, Ewen.

Prepare, Suinard; Ardnamurchian is gone to wreck. (f)

Envy will split a stone. (g)

20 An evil eye will split a stone.

The naughty herring without milt or row,

Woe is the stomach that takes it in.

Self praise is no recommendation,

The silent person is like a deep pool;

But shallow waters

Make the greatest noise.

(f) Suinard is an island near Ardnamurchan in Argyleshire; when the latter was burnt, they behoved to prepare Suinard. Hence, when one person desires another to make ready, or begin to any thing, he repeats the above saying.

(g) A superstitious observation of ignorant people.

T

THEID barail an duine ghlic fogasg do 'n fhirinn.

Thainig gille gu Maca-leisg.

Treabhaidh na daoidh, is cha dean na faoidh achr
treabh'.

Tapan gòraig air cuigeil criontaig.

5 Theid dubhag re dualchas. (a)

Theb's cha d' rinn cu is meas' a bha riamh 'san
Fheinn.

Thèid dānadas gu droch oilein.

Thèid dùchas an aghaidh nan crag.

Tha am air an achmhasan is tra air a chèilidh. (b)

10 Thiginn gu do choimhead ge d' bhi tu chònaidh
ann an còs craige.

Tuitidh tòin eidir dha chaithir is tigheadas eidir dha
mhuinn.

Trod nam ban ma 'n scarbh is an scarbh air an lòch

Tachairidh daoine ma 'n tachair na cnoic.

Trod a mheafain is a chùl re làr.

15 Tuthadh na h-atha air a mhuiln.

Thig gach uile re h-aois, thig bao, thig boil, thig bas.

Tùs mì-rath mo bheachd,

Ge b' e aca neach g'a foirm;

An collich a bhi na thamh,

Is a chearc a bhi dha gairm.

Tha fuasgla cheist aige fein.

Thig math a mulad. (c)

20 Tha chomhairle na cheann fein.

(a) Ezekiel, xvi. 44. "Behold, every one that useth pro-
verbs, shall use this proverb against thee, saying, As is
the mother, so is her daughter."

A WISE man's conjecture comes near the truth.

A servant is come to the hand of the lazy.

The feeble labour the ground, and the mighty can
do no more.

The foolish maid's wool goes on the industrious one's
distaff.

5 Like mother, like daughter. (a)

Almost killed the game was the worst dog.

Boldness will proceed to ill-breeding.

Blood will mount against the steep rock.

There is a time for reproof, and a time for gossip-
ping. (b)

10 I would visit you, though you lived in a cliff of the
rock.

Bottoms fall between stools, and house-keeping goes
to wreck between two owners.

The women scolding and disputing who shall have
the heron, and the heron wading in the pool.

Men will meet before mountains meet.

The bark of the lap-dog with his back on the ground.

15 The thatch of the kiln transferred to the mill.

Many infirmities attend old age.

It is a sign of bad luck,

When the hen crows over the cock.

The solution of the question is in his own possession.

It is good to have patience. (c)

20 He keeps counsel in his own mind.

(b) "To every thing there is a season, and a time for
every purpose under heaven." Ecclesi. iii. 1.

(c) "Patience is a plaister for all sores." Ray's Prov.

- Tha car eil' ann an adhar an daimh (d).
 Trèach a muigh is meorach a steach.
 'Tha tuille 's a phaidir aige. (e)
 'Tha fios aig an luch nach 'eil an cat aig an tigh.
 25 Toradh na fèadalach gun a faicim.
 Tilg mìr am beul a bheist.
 Tha thu co bhrèugach is tha 'n luch cho bhradach.
 Thig sin as do shroin is theid an cathamh ann.
 Thachair cleas tuath an droch thighearna doibh.
 30 Tha sinne mar dh' fhaodas sinn is cha 'n eil an
 rìgh mar bu mhath leis.
 Thig an t-ocras na 's tric no aon-uair.
 Tha fios aig cia meud a theid gu cuig.
 Tha 'n clamhan gobhlach na measg.
 Thig e 'n cearcal mairs.
 35 Tha thu co lùrdand ris a bhalgair bheag.
 Tha cheann eidir a chliath is an urfainn.
 'Tha fuil ghointe na cheann. (f)
 Teodhaidh fèil' re sine ge d' nach dedin le duine. (g)
 Triùir a thig gun iarraidh, gaol, eud is eagal.
 40 Tuigidh na h-eòin fein a chèile.
 Tha aon faithid a' bholg.
 Tha iasg 'sa mhuir cho math is a thainig riamh aisde.
 Tabhair spid do d' charaid, is ann air do mhuircif
 fein a luigheas e.
 Tha e nios air fòid na firion.
 45 Thig an donas re iomradh. (h)
 Tuillichidh an t-each ceithir chafach.
 Tha na h-uile fear na leoghan air a chèird fein.

(d) A man telling that he saw an ox whose horns reached the skies when lying down, being asked how he disposed of his horns when he stood, he answered as above.

(e) Said of a person who is thought to be wiser than others.

- There is another twist in the ox's horn, (d)
 Who is valiant abroad, will be gentle at home.
 He knows more than his beads. (e)
 The mouse knows that the cat is not at home.
 25 We have the product, though we do not see the flock.
 Give the monster a soup, and let him be gone.
 You lie as the mouse pilfers,
 That will be squeezed from your nose to make room
 for the snow drift.
 Like the tenants of the bad landlord.
 30 We are as well as we may; and the King himself
 has not all his wishes.
 Hunger comes oftener than once.
 He knows how many make five.
 The glede is among them.
 He has thrown the bottom hoop.
 35 You are as cunning as the fox.
 His head is got between the door and the lintel.
 He has fey blood in his head. (f)
 Flesh will warm to kin, though man say no. (g)
 Three things come unsent for, love, jealousy, and
 fear.
 40 The birds themselves understand each other.
 There is one arrow out of his quiver.
 There is as good fish in the sea as ever came out of it.
 Make a bad report of your kinsman, and it will return
 on yourself.
 He is now on the sod of truth.
 45 Evil comes by talking of it. (h)
 The four footed horse will stumble, so may the
 strong and mighty fall.
 Every man is a lion at his own craft.

(f) Said of one who is running to mischief, or an infatuated person.

(g) "When friends meet, hearts warm."

(h) Speak of the Devil and he'll appear.

Tionailidh maoin, maoin, is tionailidh fiachan, fiachan.
 Tuil' as an t-feilbh chéudna.

50 Theagamh gu'n tig do bho gu m' bheail fathad.
 Taoman is mo no 'n long.

Tha caithe sona 's caithe don' ann.

Thig an fhéin a mach le tubaist.

Talach' air meud a chuibhrinn.

55 Tagh do chomladar ma'n tagh thu t-ol.

Trial a bhodaich o thigh fein.

Thig a mhuir mhor a plumanaich.

Thig Dia re h-airc, is cha'n airc 'nuair a thig.

Tiodhlaic na choinne bige, bhi g'a toirt is g'a grad
 iarruidh.

60 Tha smùtan fein an ceann gach fòid.

Tha e co phileanta re bard.

Tàgha goirid a ghobhain is tàgha leobhar an t-saoir.

Tha càithe ann is caomhnadh e, tha caomhna ann is
 càithe, e.

Teid a choimhearfaich air gach neach.

65 Tha brì gach clùich na deire.

Tha mi nù's eolaidh air coille na bhi fo eagal a cairt-
 lich oidhche. (comhachaig).

Trodaidh na builg fhalamb.

Thig nòs do mhathar as do shroin.

Thachair a bhrathair mor ris.

70 Thachair ludh an uinnsin f'hiaghaich dha, cinnidh
 e gu math, ach meithidh e chraobh a bhios an taice
 ris.

(i) The old man's excuse, or the carle's haste from
 home.

Na falbh di-luan,

'S na gluais' di-mairt,

Tha dicudain craobhach;

Is tha dirdaoin dàlath;

Di-h-aoine cha'n 'eil e buaighail;

'S cha dual dhuit falbh a maireach.

Wealth accumulates wealth, and debt accumulates debt.

More mischief befall the same possession.

50 Perhaps your cow may come to my fold yet.

A drop is better than a deluge.

One expence is well, another expence is ill.

Truth will out with a vengeance.

Complain of too great a share.

55 Chuse your company, before you chuse your liquor.

The old man's haste from home. (i)

The sea itself comes in waves.

God cometh in the time of distress, and it is no more distress when he comes.

The gift of a child, oft granted, oft recalled.

60 Its own smoke is at the top of every turf.

He is as eloquent as a bard.

The smith's wald is short, and the wright's joint is long.

There is a spending that saves, and there is a saving that spends.

The neighbour's word is at every man's back.

65 The proof of the sport is where it ends.

I know the wood better than to be afraid of an owl.

Empty bladders make the loudest noise.

Your mother's milk will pass from your nose.

He has met with his elder brother.

70 Like the wild ash, it grows well, but kills the tree that is near it.

i. e. Go not away on Monday, stir not on Tuesday, Wednesday is not fortunate, Thursday is a holy day, Friday is not successful, and it would be unlawful to go to-morrow, (meaning Sunday.)

Some call it the young maid's request of her wooer whom she did not incline to part with. When a person tarries too long, or delays to do a thing, the above proverb is applied.

Taradh math 'sa chuid eile.
 Thuit an Tarbh Coill'orra. (k)
 Teirgidh gach ni r'a chaithe,
 'S a bhi g'a chaithe gu minis;
 Is an ni sin nach caithear,
 Ge d' nach caithear gu 'n teirig;
 O theirgis gach ni gun a chaithe
 Gramhaian ma'n tig am brath;
 Is còir gach ni chaithe,
 Ma'n caith' e fein as a thàmh.
 Theid duine gu bàs air scà naire.
 75 Thugadh gach fear coin a cragaibh dha fein. (l)

Toiseach is deire na sine, clacha m'ine meallain.

Teannaich do chrios gus am faigh thu biadh. (m).

Truagh nach bu chàird gu leir sibh an diu. (n)

(k) i. e. A misfortune befell them. The new year's bull is a dark cloud, which old men, in imitation of the ancient philosophers, came out to view on new year's eve, supposing that the ill weather in general comes from that quarter where the cloud rests that evening. Hence the above proverb.

(l) Two men were taking birds from among steep rocks, where the one went down with a rope about his middle, while the other held the end thereof; when the one who caught the fowls thought he had a sufficient quantity for himself, he said to the other, who held the rope, as above; the other quitting hold of the rope, replied, "Let every one hold a rope for himself."

(m) Said to one who complains of hunger.

(n) Said by the famous warrior Alexander Macdonald, who with a band of Irish accompanied the great Montrose

I wish you good of the rest.

The new year's bull fell upon them. (k)

Every thing will wear out in the use,

Especially when used often,

Although not used,

It will wear out;

Since every thing then wears out unused,

A while before the end of for ever,

It is therefore proper to put every thing to its use,

Before it wears out of itself unused.

A man will die to avoid shame.

75 Let every man take birds from the rock for himself. (l)

Hail often begins and ends a shower,

Straiten your girdle till you can find meat. (m)

I wish you were all tinkers to day. (n)

in his wars; at one of their battles Macdonald was surrounded by the enemy in a small fold, when one Stewart, a tinker from Athole, came very seasonably to his relief, and, with his broad sword, in an instant cleared the fold of the Covenanters; Macdonald, struck with his bravery, took occasion to ask him what he was? Stewart answered, that he was no man at all, and did not deserve to be named among men; Macdonald replied, that his valour intitled him to some regard, whatever was his situation, and whatever either he or his had done, he had sufficiently atoned for it, and had gained much honour by such a gallant action; Stewart at last told him that he was only a tinker, at which Macdonald replied in the words of the above saying.

The Athole men were Montrose's principal support; he often passes the highest encomiums upon them, calling them his brave Athole men.

UBH gun ìm gun falann 'n ceann seachd bliadhna thig
a ghalar

Ubh na circe duinne döl an tigh-mhor, gun ubh a
gheoidh a thoirt as.

Urram a bhleidir do'n stràcair. (a)

Uraireachd na bà mach 'fa steach, mar leighis sin an
Gael, cha'n eil a leigheas ann.

5 Uisge donn na duileig, uisge dubh nan fhramh, is
uisge glas a chèitein, trì uisgibh is meas' a th' ann.

Uirl ùir! air beal Orain ma'n labhair e tuile comh-
radh. (b)

(a) Said of those who scold to such a degree as not to
give each other due respect.

(b) It is reported, that in the time of building Icolm-
kill, "St. Columba received divine intimation to bury one
of his companions alive, as a sacrifice necessary to the
success of his undertaking. It seems the lots doomed Oran
to so dreadful a destiny. Three days afterwards, Columba
opened the grave to see what might be the fate of his

U

AN egg without butter or salt, may breed a distemper, though at seven years distance.

The brown hen's egg gone to the great man's house, without bringing the egg of a goose in return.

The compliments of the impertinent to the troublesome. (a)

The fat of the cow taken outwardly and inwardly, if it does not cure a Highlandman, he is incurable.

5 The brown water at the fall of the leaf, the black at the springing of the roots, and the grey water of the shoots in May, are the three worst of all.

Earth! earth! on the mouth of Oran, that he may not blab more. (b)

“ friend. Oran raised his swimming eyes, and said,

“ *Cba 'n 'eil am bàs na-iongantar,*

“ *No ifrinn mar db' aithrisear.*

“ There is no wonder in death, and hell is not as it is reported.”

“ The saint was so shocked by such sentiments, that he

“ called out in a great hurry, in the words of the above

“ proverb.

M

LEASACHADH.

A N uair is Cèudnaich an t samhainn,
 Is iarcainich fir an domhain. (a)
 Am fear a chuireadh a chorag ann mo shùil, chuirin
 mo ghlùn na chliabh.
 An cuirm is luaith a bhios ulamh fuidhimid uile g'a
 ghabhail.
 Am fear a thig a mach 'sa mhairt, theid e fìgh 'Ta
 Ghiblin. (b)
 An t-ubh is an t eun do na Ghael, agus an cac is am
 mùn do na Ghall. (c)

B IDHIDH dùil re fear fairg, ach cha bhi dùil re fear
 reilge.
 Biodh tu co fad gleusadh do phìob is a Sheinneadh
 fear eile port.
 Bha 'n tidbinn saoghail aige.
 Bu dual do laogh an fheigh ruith a bhi aige.

- (a) Because it portends a severe winter.
 (b) Meaning, that whatever is premature in its origin,
 falls off before it arrive at perfection.

A D D E N D A.

A

WHEN hallow-day falls on Wednesday,

The world is full of complaints. (a)

He who would put his finger in my eye, I would
put my knee in his side.

The fare that is soonest ready, we all sit down to
take.

The grass that is sprung in March, will creep in in
April. (b)

The egg and bird to the Celt, and the dung to the
Lowlander. (c)

B

A MAN may be expected from sea, but not from the
grave.

You'll be as long tuning your pipe, as another might
play a tune.

His time was not come.

The young deer takes it of kind to be swift.

(c) Meaning the Soland geese who lay their eggs and
bring out their young in the north, and go south again in
harvest.

M 2.

CINNIDH Clann Fhearchair gus an deiche lline. (a)

Car tuathal t-aimh-leas.

Cha'n iongna bola nan scadan a bhi do an t foitheach
'fam bi iad.

Ceann mor air duine glic is cean circ air amadan.

(a) The Farquharsons are also called Clann Fhionla, *i. e.* The children of Finlay, from Finlay More, one of their tall chieftains who bore the royal standard at the battle of Pinky; hence the surnames, Finlay, Mackinlay, and Finlayson.

The Farquharsons are descended of Farchard Shaw, son of Shaw of Dalnafert; the present Farquharson of Innercauld, their chief, seems to deny this, and pretends that they are descended of Macduff, Thane and afterwards Earl of Fife, for which assertion neither he nor any other can shew vouchers. It is well known, that he is the tenth generation from the above Farquhard Shaw, son of Shaw of Dalnafert, of the family of Rothemurchus; Farquharson of Balmurrel, who disputes the chieftainship with Innercauld, owns this descent, as do all the rest of that warlike clan.

The late Reverend Mr. Lauchlane Shaw, minister of Elgin, in his genealogy of the Shaws of Rothemurchus, is doubtful of the time of their coming to the north, "probably about the beginning of the 14th century," says he; but neither his conjecture, nor that of Innercauld's, will avail, since we have authentic documents to the contrary. The absurdity of tracing the Shaws and Farquharsons otherwise, will appear by the following extract from the records of the family of Macintosh, *viz.* A lease (from Andrew Bishop of Moray, who founded the Cathedral of Elgin) of the lands of Rothemurchus, to Shaw Macin-

C

THE Farquharsons shall flourish till the tenth generation. (a)

You took the unfortunate left-about course.

No wonder to find the smell of herring in the castle they are in.

A large head on a wise man, and a hen's head on a fool.

toth, son and heir of William Macintosh of that Ilk, anno 1236; the above Shaw lived in Rothemurchus, during his father's life-time, as did also his son and heir Ferquhard; who died in 1265, and was succeeded by his eldest son Angus Macintosh of that Ilk, a minor at the time of his father's death. During his minority, the Cumings seized upon his estates of Meikle Gedes and Rait, &c. which were again recovered in the time of King Robert Bruce. Angus Macintosh of that Ilk, was succeeded by his eldest son William, 1346, and obtained a new lease of Rothemurchus, from Pilmer, Bishop of Moray, dated 10th March, 1347.

From the above extract, it is evident, that the Macintoshes some of whom were afterwards called Shaw, were in possession of Rothemurchus, before and after the period Mr. Shaw supposes the Shaws to come to the north; a dagger pointing downwards, part of the Shaws arms, (alluding to their cutting off the Cumings), was assumed from the Macintoshes killing the Cumings in their own castle of Rait. See note upon the letter C; for the Shaws were not a distinct clan from the Macintoshes at that time, but assumed that designation from Shaw Macintosh, their ancestor, who cut off part of the Cumings as above; the late Sir John Shaw of Greenock, owned his descent from the Macintoshes; Shaw and Farquhar is a frequent patronomic still among the Macintoshes. *Pennant Macintosh. Douglas Baron.*

Cha mhillear maith re h olc dhiubh.

Cha toir an donas an car asda.

Choir thu ceann paib air ma dheire. (b)

Chuir e chròdh air àireachas.

Cha dean thugain cèum, is cha do chaislear theab. (c)

Cha leugha ceann no mutha cèile.

Cha cheil e nì a chì no chluinneas e.

Cha robh bàs fir gun ghràs fir.

Cho laidir re Cu-chullainn.

Cha'n 'eil eidir an t amadan is an duine glic, ach g'a
'n cèil an duine glic a ruin is g'a 'n innis an t ama-
dan e.

Cha do chuir a bhun ris nach do chinnich leis.

Cha racha tu co deis air mo ghnòthachsa.

Cha luigh na siantaibh anns na speuraibh (d)

D

DH' ithe na caoraich an cuid troimh. (e)

Dean àth a's muilinn deth.

E

EIDIR na fruthaibh. (f)

Earrach fad an deigh Chàisg.

F

FANAIDH Muisian re latha.

Fear an t faoghail fhada,

Cha bhi baoghal thuige.

(b) Said of those who destroy all the good they have
done by an ill deed.

(c) Said of one who is very tardy in his motions.

There are none of them good enough to mend the ill with.

The Devil will not get the better of you.

You have made a dirty end of it. (b)

He has put his kine a grazing.

A coming will not step, neither is almost lost. (c)

Heads are not more numerous than sense is variable.

He cannot conceal what he hears or sees.

The death of one man gives luck to another.

He has the strength of Cuchullin.

The difference betwixt a wise man and a fool, consists in this, that the wise man conceals his mind, and the fool reveals it.

Success must attend those who bravely struggle.

You would not go so readily on my errand.

The storm will not remain in the clouds. (d)

D

THE sheep might eat their meat through it. (e)

Make a kirk and a mill of it.

E

BETWIXT the streams. (f)

Too long a spring after Easter, is an ill sign of the season.

F

THE Devil will wait his day.

Nothing can cut off the long liver till his time come;

(d) i. e. It must fall some time or other.

(e) Said of thin cloth.

(f) Said of a bad situation.

G

GLOIR nan caraid a's milse na 'n deoch a thig le brìdh
o'n mhill.

Greas' an eich is e na ruith.

Gheibhear làoigh bhreac bhallach ann tigh gach
àirich, la fhill Pairic earraich.

Gaoth a deas, teas a's toradh,

Gaoth an iar, iasg is bainne;

Gaoth a tuath, fuachd is gaillinn,

Gaoth an ear, meas air chrannaibhe. (a)

I

Is olc an teangaidh is luaith na 'n teine.

Is brathair do na mhad' am meirleach.

Is nì air leath cè doirte.

Is fearr a chlach no bhì gun mhàthach.

Is brathair do 'n dìosg an tuarn-fhear.

Is i bho fein is luaith a bheathaicheas d' a laogh.

Is fearr an toit no ghaoth a tuath.

Is fearr a chlach gharbh d' an gabhar rud-eigin; no
chlach mhìn do nach gabhar dad idir.

Is e leanaibh fein is luaith a bhaistis an-fagart.

Is còir comhairle fir an tigh a ghabhail.

Is furas fuine dheanamh laimh-re mín.

Is mi mo shuidh air cnocan nan deur,

Gun chraicinn air meur no air bonn;

A rìgh 'fa Pheadar 'fa Phòil!

Is fad an Roimh o Lochlong. (b)

Itbear cruach na breacagan.

Is mine mín no gràn,

Is mine mnà no fir.

(a) An old observation on the weather on New-year's eve.

(b) Said by Muirich Albanach a pilgrim, after he had
travelled all the way from Rome barefooted to the head of

THE praise of friends is sweeter than honey.

Spurring a horse while it gallops.

Rye-balled calves may be seen in every grazier's byre
on St. Patrick's day.

Wind from the south, denotes heat and plenty.

Wind from the west denotes fish and milk.

Wind from the north denotes cold and storm.

Wind from the east denotes fruit on trees. (a)

It is an ill tongue that is swifter than fire.

The thief is brother to the mastiff.

Spilt cream is a thing by itself.

A stone in place of manure, is better than nothing.

The turner is brother to the dish.

The cow salutes her own calf first.

Smoke is better than the north wind.

The rough stone from which something may be had,
is better than the smooth stone from which we
obtain nothing.

The priest baptizes his own child first.

We ought to take the goodman's advice.

It is easy to bake beside meal.

I sat on the knoll of tears,

Without skin on my fingers or soles ;

O King Peter and Paul !

Rome is far from Lochlong. (b)

A stack may be eaten in cakes.

Meal is smaller than grain,

Women are smaller than men.

Lochlong in Argyleshire, where he sat down, and repeated
the above.

Is ioma caochla thig air an t faoghal fa cheamh
bliadhna.

Is mairg a's mathair do-mhac a bao 'nuair is Diardaoin
a Bhealltuinn.

Is bla-anail na mathar.

Is laidir tabhan coin is cà na bhroinn.

Is fearr sneachd 'fa Cheiteàin no bhi gun uisg.

M

MAR gu 'n tige fàithid a bogha.

Mar g'am biodh an tein' air do chraicinn.

Ma bhios mi beò beirim mac,

Gheibh mi fear ge d' nach co'-dheas,

O 'fi mo mhathair nach beir mac,

Is e mo bhrathair mo roghainn. (a)

Na 'm faighear ceud sagart gun bhi sanndach,

Cèud tail-fhear gun bhi sunndach,

Ceud greasrich gun bhi brèugach,

Ceud fithheadair gun bhi bradach

Ceud gobhainn gun bhi pàiteach,

Agus ceud caillich nach robh riamh air chèilidh,

chuiridh iad an crùn air an rìgh gun aon bhuile.

Mar bha Oisfain an deigh na 'm Fiann. (b)

Na feachain an iorguill is na iar i. (c)

T

THIUT a dha làimh re thaobh.

Tha e nios air slighe na fìrinn.

Tha da thaobh air bean a bhaille.

(a) A woman who had her husband, her brother, and her son in prison, was desired to chuse one of the three, who was to be released to her; she repeated the above; for which natural affection for her brother, she obtained the release of the whole.

(b) Oisfain, the renowned Celtic bard, was the son of

Many changes may happen during the year.

Woe is the mother of a son, when Beltein falls on
Thursday.

Warm is the breath of the mother.

A dog barks well when his belly is full.

Better to have snow in May than to want rain.

M

As swift as an arrow from a bow.

As if the fire had been on your skin.

If I live I may have a son;

I may get a man though not so ready;

Since my mother will bear no more children,

My brother is my choice. (a)

If a hundred priests could be found without avarice,

A hundred taylor's without pride,

A hundred shoemakers who could not equivocate,

A hundred weavers who could not steal,

A hundred smiths who could not drink,

And a hundred old women who never gossiped,

They would crown the king without a blow.

Like Ossian who survived the Fingalian heroes. (b)

Neither search for the battle nor shun it when it
comes. (c)

T

His hands fell to his side.

He is now on the way of truth.

The goodwife of the house has two sides.

Fingal king of Morven.—For further accounts, see Mr. Macpherson's translation of Ossian's poems, Mr. Smith's Gaelic Antiquities, Encyclop. Brit. under the article *Ossian*. See also description of his grave in Gillies's *Day's Journey to the Highlands*.

(c) *Fingal*, book 3d.

Many changes may happen during the year.

Woe is the mother of a son, when Helen falls on

Thursday.

Woe is the mother of the mother.

A dog barks well when his belly is full.

Better to have know in May than to want rain.

M

As swift as an arrow from a bow.

As if the fire had been on your skin.

If I live I may have a son;

I may get a man though not so ready;

Since my mother will bear no more children.

My brother is my choice. (a)

If a hundred girls could be found without avoice,

A hundred tapers without pride,

A hundred thrones who could not covetise,

A hundred weavers who could not steal,

A hundred smiths who could not drink,

And a hundred old women who never gossip'd,

They would crown the king without a blow.

I like Othello who survived the Turkish harrow. (b)

Neither search for the battle nor fight it when it

comes. (c)

T

His hands fell to his side.

He is now on the way of truth.

The godwife of the house has two fides.

Legal king of Moravia—For further accounts, see M.

Legation's translation of Othello's poem, Mr. Smith's

Great English Dictionary, Part under the article Othello.

See also description of his grave in Gilchrist's Day's Journey

to the Highlands.

(e) Legal, rock &c.

[The following Gaelic translation of the WAY TO WEALTH, by *Dr. Franklin*, is subjoined at the desire of the EARL of BUCHAN, with an address to the Inhabitants of the Highlands of Scotland, by his Lordship.]

AN T SLIGHE CHUM SAI'-BHRIS; Le OLUDH * FRANCLIN.

Eidir theangaicht' o'n Bheurla chum gaidhlig, air
iartas a' mhor-uasail Oirdheirc, Iarla† Buchan, le
R. MAC-PHARLAIN.

Daibhi Seanscal† Earr-scian, Iarla Buchan,
Do Ghaidheil Ghaisgeal na h Alba.

A Threun Laoch mo dhu'cha, Mar a b'i m' uail
do ghna, bhi toirt fanear d'ar fuil a'ruidh ann
mo chuiflibh, b'e mo mhian a dhearbha gach am, agus
mo dbaimh a nochda, 'N uair a fhuair sibh air ais bhur
fean truscan fearail, bu mhi a cheud neach a chur
suas e, san du'-ghaltachd, ann am sneachd agus geal-
shionn, agus anois 'ntra chi mi cuid chossais, suim
a bhi aig' na *sasganaich* d' ar tairbh, agus olrp' air
iasgachd, agus *Eallana'* a chur air cois' 'n ar duthaich,
cuiream d' ar 'n ionnsuidh beagan do shean bhriathra
briogh mhór r'an cur ann clar leis na gna-fhocail, 'taid
air a chuid as mo air an tabhairt a leabhar an || aos-
duin' ghlic *Franklin* o *America*, Feadaidh iad bhi
tarbhach dhuibh thaobh gliocas, agus gnìomhachd
shaoghalt'; agus mu chuireas sibh re so, Creidimh ann
Iosa Crìost, colas *De*, agus a gbradh agus eagal ann
bhur croidhe, agus ann bhur beusaibh, fagaidh iad
'n ar sluagh measail agus sonadh sibh,
Slan-leibh.

* Oileanach no fear Teagaisg.
† Stiobhard

|| Sean-duine.

† Bog-ean.

†

N

Ann

AN T SLIGHE CHUM SAI'-BHRIS,

A LEAGHOIR SHUAIRCE.

CHUALAS nach toir ni air bith urad toilintinn do ughdar, 'sa bheir bhi ag faicfin a sgriobhaidh g'an luadh gu measail le cach. Breithnigh ma feadh, cia mòran tlachd a ghabh mi an ni eigin ataim r'a aithbris dhuit. Stad mi air an t flich o cheann ghaoirid, far ann roibh mor fhluadh cruinn chum, tairgse air bathar marfontachd. Mar nach d' tainig uair na reic, bha iad ag cainnt ma olcas na tioma; agus labhair aon dhiubh re sean duine, ceanalta coir, sa chiabha air glasadh. ' Athair ' Aoighneas, guidheam, ciod i do bharail air 'a h amaibh so, nach toir no tròm chise so tur sgrios air ' an duthaigh, cionnas is uradh sinn a chaoidh an iocadh. ' Sheasamh sean Aoighneas fuas, agus fhreagair é, ma ' ghabhar mo chomhairlese bheiream dhuibh i an ' briathra, aith ghear, oir is leoir focal do 'n dream ata ' glic (mar a deir Eoghan Tiarmail) dh' aontaigh iad le ' cheile ag iarruidh air a smuainte a labhairt, agus air ' cruineacha' dhoibh ma thimchioll, thionfgain se mar ' leanas.

' Mo chairdibh, deir eisean, tha chain ro throm, ' agus am b' iad sin amhain ata 'n t uachdaran a' cur ' oirn' a bh' aiginn r'a iocadh, b'usadh dhuinn gu mòr ' ain dioladh; ach ata mòran eil' againn, agus iad sin ' n'as ro chruaidhe air cuid aguinn, ata sinn da-fhilt air ' bhur ciosach le'r diomhanas, tri-f healt, le'r n uabhar, ' agus a cheithir urrad le'r n aimeadachd, nithe o nach ' urradh luchd fional na ciosa ar fuasgladh le luigse a ' thabhairt. Ach eisdeamaidre deagh chomhairle agus ' feadaidh sinn leasach fhaghail; ni Dia congnamh ' leofan a ni congamh leo fein, mar a deir Eoghan ' Tiarmail.

' Mheasamaid gu bu churaidh an t uachdaran a dh'- ' iarruidh an deachamh cuid d' ar 'n uine mar chis, ' chum

‘ chum a caitheamh na obair fein ; ach a ta faonais
 ‘ a cuibhreacha iomadh dh’ inn moran n’as mo ; mar
 ‘ a ta lunndaireachd a’ tarruing easlaint, a ta leisg, mar
 ‘ mheirge ag searga n’as luaithe na faothair, ’n uair a
 ‘ bhios an eochair a ghnathair fìor dhealrach, mar a
 ‘ deir Eoghan Tiarmail, ach an toigh leat beath ma’seadh
 ‘ na struith t aimfir oir is i sin a ni d’ am bheil beatha
 ‘ air a deanamh suas, mar a deir Eoghan Tiarmail.
 ‘ Nach ’eil sinn a caithe moran tuille d’ ar ’n uin’ ann
 ‘ an codal na ’ta feumail, ag dio’-chuimhneach nach
 ‘ glac sionnach codalach cearcan, agus gu ’m bi codal
 ‘ gu leor anns an uaigh, mar a deir Eoghan Tiarmail.

‘ Ma’s i ar n uin’ a ni s luachmhoir a ta againn, ’fe
 ‘ a bhi struith ar ’n uin’ an ana caithe is mo mar deir
 ‘ Eoghan Tiarmail, oir, mar a dubhairt e’n ait’ eile.
 ‘ An aimfir a chailleir cha’n fhuighear gu brath ; agus
 ‘ a ni ris an abair sinn uime gu leor, chi sinn gur leor a
 ‘ giorrad, uime sin mosglamaid chum a bhi gnìomhach,
 ‘ agus sin da rìreadh ; mar so le bhi dìchiollach ni sinn
 ‘ moran le na’s lugha smuairn tha lunndaireach ag sagail
 ‘ gach ni do dheanta, ach tha bhi gnìomhach ’gan
 ‘ deanamh furas, oir an ti a lugheas fa mhadain, ’s eigin
 ‘ dha ruidh feadh an la, agus ’s gann a ghlacas e
 ‘ ghnothach aig oidhebe, feadh fa ta leisg aig trial co
 ‘ mall, is gu ’m bheil bochdain do ghna aig a tàil, sduir
 ‘ do ghnothach agus na sduireadh e thu, oir trathlam
 ‘ luidhe is thrathail dean eirigh, ni so duine fallain faibh-
 ‘ eir is criona, mar a deir Eoghan Tiarmail.

‘ Ciod ann feum a bhi guidheamh, agus re dochas
 ‘ airson amaibh is fearr ; feadaidh sinn na h amaibh a
 ‘ leasacha ma bhios sinn gnìomhach, cha’n fheum
 ‘ dìchioll bhi mianach, agus an ti thig beo air dochas
 ‘ bàsaich e na chodal, cha’n ’eil buanachd gun faothair,
 ‘ dean congnamh le d’ lamha, oir ata thu gun f hearann,
 ‘ no ma ta se agad ; ata e fui’ throm chis, a neach aig
 ‘ am bheil callaidh tha oifig tairbh agus onoir aige,
 ‘ mar deir Eoghan Tiarmail, ach ’s eigin a cheird a chur
 ‘ ann

ann cleachduin, an eallaidh a leantuinn gu teann, air
 atharach, cha'n iochd an oighreachd na 'n dreachd na
 cìsbh, ach ma bhios sinn gnìomhach, cha bhi sin fuì
 easbhuidh, feadaidh ocras amharc a steach air doras
 an duine ghnìomhaich, ach cha bhi chroidh' aige dol a
 stigh; ni mo theid maor no fear agairt a steach, oir
 diolaidh faothair ain-fhiach, an t am a mheadaicheas
 an earbs' iad. Cìod ge nach d' fhuair thu ulaidh, agus
 ge nach d' f hag caraid foaibhear dilib agad.

Bheir dichìol deadh thoradh, agus beannnuighe Dia
 am fear gnìombach, mar so treabh gu domhain, an
 feadh choidleas an luiristeadh, agus bitheadh arbhar
 agad r'a reic, agus r'a thasgaidh. Dean obair f had fa
 theirer an diugh ris, oir cha'n 'eil fios agad cìod an
 grabadh thig a' maraich; oir is fearr aon diugh na
 da mhàireach, mar deir Eoghan Tiarmail, na cuir dail
 gus a' maireach san ni dheadar a dheanamh an diugh:
 am bu mhuintearach thu nach bu nàir leat gu'm
 fuigheadh deadh mhaighistir a' d' thamh thu, a bheil
 thu a'd' mhaighistir ort fein, agus nach nair leat bhi diom-
 hain 'n uair a tha na h ùrrad r'a dheanamh air do shon
 fein, airson do theaghlach, do dhuthcha, agus do riogh.
 Laimhsich do bhuill acfain lamhruisgte, Cha ghlac cat
 le lamhghar luchaidh, mar deir Eoghan Tiarmail. Is fìor
 gu'm bheil moran r'a dheanamh, ach theagamh gu'm
 bheil thu lag lamhach, ach greimich gu teann agus
 chì thu mor thairbh; caithe sìth shìle na clochan; le
 foighidin is dichìoll ghearr an luch ball na luinge agus
 leigibh builbh beag ard darach.

Saoilim gu 'n cluinn mi cuid agaibh ag radh, nach
 fead duine cuid aithneas a luic'asach a r fein? Inn-
 seam dhui a charaid, cìod a thuir Eoghan Tiarmail;
 Caithe aimfir gn maith m' as aill leat righeachd air
 aithis; agus, o nach 'eil thu cinntich a mionoid, na
 diom-buil uair. Ata am na h aithis, air son ni
 eigin tarbhach a dheanamh, agus gheabh an duine
 gnìomhach so, ach cha'n fhuigh an teasgan a chuidh

i,

i; oir is da nì beatha aitheasach, agus beatha lunnadhach,
 ata mòran lèr b' aill teachd beò le 'n crìon-sheòl-
 tachd as eagamhuis faothar, ach 'ta iad a dol a thaoibh
 le dibheil stòrais; 'n uair, ata faothair, ag treoracha'
 chum fòlais, pailteas, agus urram. Seachain subh-
 achas, agus leanaidh i thu. Bithidh pailteas anairt
 aig' an deagh shniomhaich, agus anois o tha caoirigh
 is buar agam, cuire gach neach failt' or 'm.

II. Ach le'r trom-shaothair's eigin dhuinn mar an
 ceadna, bhi daingean, fuighichte, agus curamach,
 agus amharc air ar gnothaiche le'r fuilibh fein, gun
 mhòr earbsa, chuir ann cach eile; mar a deir
 Eoghan Tiarmail.

Cha 'n fhàs a chraobh a shith luaisgeàr,

Na' n teaghlach a shith ghluaiseir.

Co maith, riu sin a dh' fhanas nan dualchas.

Ta trì imrichean co olc re teine, agus Gle do
 threud, is gleidheadh do threud thu, a ris ma's aill
 leat rath air do ghnothach, bi mu chùl; mar aill, cuir
 neach eil' ann, agus a ris.

An ti le 'r b' aill buanachd le crann, Feumaidh e
 chumail no dol 'se cheannn; agus a ris ni maighistir
 tuille gnìomh le shuil, na ni e le dha laimh, agus a
 ris a ta neo churam n'as cronaile no ain-eolas, is co
 tearuinte dhuit do sporan fhagail fosgailt aig do
 luchd oibridh, sam fagail gun suil thairis orra, thar-
 ruing moran earbsa re dream eile sgrios air iomadh
 neach; cha'n earbsa ach a dhi, theasruigeas daoine thaobh
 nithe na beatha so, oir ma's aill leat muintearach tairis
 agus neach is toigh leat, seas fein san aite, feadaidh
 dearmad beag teachd gu mor-chron, chaille a chru le
 di tarruinge, agus an t each le di cru, agus a marcaich
 le di-bhuil eich; oir ghlaca, agus mharbha' e le
 naimhde, agus thachair so uile, le di curam ma thar-
 ruing crutha.

III. An urrad so mo chardaibh mu shaothair, agus mar

‘ churam m’ar gnothaiche, ach ’s eigin dhuinn caomhna
 ‘ a chur riu sin am b’ aill leinn toradh bhi air ar
 ‘ faothair, oir mar aithne do dhuine a ni gheibh e
 ‘ chaomhnadh, bithidh a cheann san talamh r’a bheo,
 ‘ agus eagfuidh e tur fhalamh fa dheoidh. Ni bord
 ‘ fòghmhòr tiomnadh tanna, agus,

‘ O na sguir na mnaibh le burn Tea o shniomh, is ò
 ‘ chardamh,

‘ Agus na fir le deoch laidir, o sgathadh so spealgadh,
 ‘ ’S iomadh oighreach a struidhe ann am bhi gan
 ‘ carnadh,

‘ Ma’s aill leat bhi faibhir dean caomhn’ air do thea-
 ‘ gradh, cha do chuir na h-Innsidh re beartas na Spainn,
 ‘ do bhri gu bheil i cuir a mach tuille fa tha è toirt a
 ‘ steach, sguir m’ seadh do d’ struidhe gorach, is cho
 ‘ bhi urrad abhair agad bhi gearan air cruadhas na
 ‘ tioma, trom-chise agus teaghlach struidheil. Fagaidh,

‘ Fion agus mnai, cluich agus cealg; an stòras
 ‘ caol-fan uir-easbhuil trom, Osbar, a nì a shafuicheas
 ‘ aon du-bhaile bu leor a thogbhail dias chloine,
 ‘ theagamh gu’n smuaintich sibh gur beag an dearas,
 ‘ cupan tee, no gloine do dheoch laidir, air uaire, teachd-
 ‘ an-tir na’s struidheile, truscan na ’s rimhich, agus
 ‘ cuideachd chroidheal, ach cuimhnigh gu’n deanar carn
 ‘ mor do chlocha beag, thugaibh an aire do ’n t shior
 ‘ chostas bheag, ’Sluigeadh toll beag an long mhòr mar
 ‘ deir Eoghan Tiarmail, agus a ris, iadfan le’r mian nithe
 ‘ milis thig iad gu deirce, agus osbar. “ Ni amadain
 ‘ feusdan, agus ithe daoine glic iad.”

‘ Ata sibh cruinn ann so mu reic na nithe rimhich,
 ‘ agus air fican, facan, (no nithe faoin) their sibh
 ‘ goireas riubh, ach mar d’ toir figh fanear, fasaidd iad
 ‘ nan daorais dhuibh, faolibh sibh gu’n reicir faor iad,
 ‘ agus theagamh gu’n tachair so, gu’m bi iad na’s aithsich
 ‘ na cheannaighe iad, ach mar ’eil feum agaibh orra
 ‘ tha iad daor dhuibhse, cuimhuich ciod a thuirt Eoghan
 ‘ Tiarmail. “ Ceannaich a nì air nach ’eil feum agad,
 ‘ agus

“ agus cha’n fhada gus an reic thu a nì tha feumail
 “ dhuit.” Agus a ris, smuaintich ma’n tairg thu air
 ‘ mor luach peighin, se seagh dha gu bheil e saor thaobh
 ‘ coslas a mhain, agus nach ann da rìreadh, gu bheil
 ‘ am bathar le bhi gu d’ chuibhreach a d’ ghnòthach fein,
 ‘ a deanamh cron dhuitse, oir mar thuirt e ’n airt eile,
 “ Tha moran air an creacha le bhi ceannach fàr chun-
 “ narach,” agus a ris, “ Is aimeadach a bhi cur amach
 “ airgiod a chéannach aithreachais;” agus gidheadh
 ‘ tha ’n aimeadachd fo ga cuir an cleachdain gu tric air
 ‘ na margaibh fo, le bhi dio-chuimneach a mhiosachain
 ‘ ata iomadh neach le trusgan rimhich air an druim,
 ‘ aig trial le ocras na’m bolg; agus an teaghlach dol
 ‘ air udall. “ Ata fioda is fròal, purpuir is bhelbheid,
 ‘ aig bathadh an teine san teallach,” mar deir Eoghan
 ‘ Tiarmail, cha’n iad sin nithe feumail na beatha’s
 ‘ gann a dh’ fheudar goireas a radh ruibh, gidheadh
 ‘ do bhri gu bheil iad ciatach, ata moran ag iarraidh
 ‘ nan dèigh, ach leo sin agus le struidhealachd eile, ata
 ‘ daoine modhail snasmhor aig teachd gu bochdain,
 ‘ agus am feum coinghioll a ghabhail o’n dream
 ‘ air an d’ rinn iad di-meas, dream le’n faothair, agus
 ‘ le ’n caomhnadh a ghle an creideas gu seasmhachd; &
 ‘ ann sa chàs so, ata i foilleir, Gur airde tuathnach na
 ‘ sheasamh, no duin’-uasal air a ghluinibh, mar a deir
 ‘ Eoghan Tiarmaill. Theagamh gu’n d’ fhagadh
 ‘ oighreachd bheag aca, agus nach riobh fhios aca
 ‘ cionnas a fhuaradh i, agus faolaidh iad gur e’n la e,
 ‘ agus nach tig an oidhche; nach fhiach beagan a
 ‘ chaithe, na h urrad fuim a ghabhail dheth, ach le
 ‘ bhi fìor thoirt as a chiste mhine gun dad a chuir na
 ‘ h aite, ruigidh tu h iochdar re luathas, mar a dubhaist
 ‘ Eoghan Tiarmail, a ris, ’n tra thraoigheas an tobar
 ‘ bithidh fios air luach an uisge, ach dh’ fheadadh fios fo
 ‘ a bhi aca roimh lamh, an gabhadh iad a comhairle, ma’s
 ‘ aill leat fios air luach airgiod fhaghail, feuch re iasachd
 ‘ a ghabhail, Oir an ti theid air iasachd theid e air
 ‘ bron, mar a deir Eoghan Tiarmail, agus gu dimhim,
 ‘ tarlaidh

tarlaidh mar fò do 'n ti a bheir iasachd d' an leithid
fin, an nuar a theid e ga iarraidh a ris, oir mar deir
eisean ann ait' eile.

'S cinnteach gur mallachd uail mhian an truscain,
Na seall air do mhian gus an seall thu do sporan, a ris
iarraidh uabhar, co dian re uir-easbhui' agus se moran
is meo-mholadh an tra cheannaighis thu aon ni
rimhich, 's eigin dhuit deich eile cheannach, chum 's
gu'm bi gach ball a reir a cheile, ach mar deir Eoghan
Tiarmail, " Is usadh a cheud togradh cheusachd, na
gach aon a leanas a shàsachadh," agus is co amaideach
do 'n dream a ta bochd bhi tairgse daoine beartach a
leantain as do 'n losgain bhi feide suas chum bhi
cosmhuil ris an damh, " Feadaidh long mhor, trial fa
chuan fharfaing, ach feumaidh foitheach beag snamh
dlu do 'n chladach," ach ata ghòirich fò ga tric air a
smachdach r'a luathas, ata 'n uail a ni dinneir ain
diomhanas ag deanamh suipeir air tarcuis. " Ghabh
uabhar a bhiadh maidne le pailteas, a dhinneir le
gainne, agus a shuipeir le mi-chliu," agus na dhiaigh
fò uile ciod am feum ata san uail bhòsdail fò, leis am
bheil na' h urrad g'a chuir an cunntart, na h urrad g'a
chall, cho treoraich e chum flainte, cho lughduich e
cradh, cho mheudaich e deadh-bheus duine, ata e
togbhail formaid fa ghreasadh truaighe.

' Ach cia mòr an cuthach bhi ruidh ann ain-fhiach
air son nithe thar feum, 'ta dail leath bhliadhn' ga
thairgse fan reic fò, agus theagamh gu'n d' thug
fin air cuid aguinn teachd ann fò, do bhri nach'eil
airgiod ullamh aguinn, agus fi ar duil gu'm bi sinn
rimheach as eagmhuil. Ach O! Smuaintigh ciod e
tha thu deanamh le bhi ruidh an ain-fhiach, tha
thu cur do shaorsa 'n comas neach eile mar urra
thu do la paighe fhreasdal, is nair leat am fear-
fiacha amharc san aodan; bitheadh geilt ort 'n tra'
labhras tu ris, cia diblidh' faoin agus truagh, gach
leith sgeul, agus a chuid, chuid cailleadh thu t onoir 's
do chreideas, agus tuiteadh tu gu taircil calg-dhireach

' am.

am breugan; is è cheud, chron tuiteam ann ain-
 fhiach; is e 'n ath chron bhi breugach, mar deir Eoghan
 Tiarmail, agus a ris air an doigh sin fein, marcaighe
 na breugan air druim an ain-fhiach; na àite fo
 thigeanh do'n fhior ghaidheil, a ghnuis a nochdadh,
 agus labhairt gu saor ris gach aon duine, gun a-
 ghadh no naire. Ach 's tric a ruigs bochduin duine
 do gach gleus agus deagh-bheus. 'Ta e cruaidh air
 sporan fallamh seasamh' direach, Ciod a bharail a bhi
 aguibh mu Phrionfa na uachdaran, a dh' fhuagradh
 mach reachd, a thoirmeasg dhuit, sgeuducha mar
 dhuin'-uafal, no bean-uafal, am paineachas gaintir no
 traillealachd? Nach abradh tu gu 'm bu duine saor
 thu; gu roibh coir agad air an sgeuducha bu
 roghnuighe leat, gu 'n roibh an reachd sin ann
 aghaidh do choir bhreith, agus gu roibh an tuachdaran
 ain-tighearnail, gidheadh tha' thu dol gu d' chuir fein
 fui' aintighearnas, 'n tra tha thu ruidh ann an ain-fhiach,
 air son a leithid sin do sgeuducha? Ata ughdaras aig'
 t fhear fiacha, 'a uair is aill leis do chuir am prìosun
 re d' bheo', mar 'eil e d' chomas dlighe dheanamh ris.
 'N uair a gheibh thu do luacha peighin, theagamh gu
 'm bheil beag fuim agad mu dhioladh; ach mar their
 Eoghan Tiarmail "S fearr cuimhn' an luchd tagraidh,
 nan luchd ain-fhiach." Ata 'n luchd fiacha cosmhuil
 re luchd saobh-chreidimh, geur mhothachail mo laithe
 araid, agus ma amaibh fuidhichte. Thig an la m'an
 cuairt man toir thu fanear, agus theid do thagra mam
 bheil thu deas gu dioladh, no ma 'ta thu sinuainteach
 air an ain-fhiach, ta an tam diolaidh a mheas thu bhi
 fada uait an toiseach, ag amharc ro ghaoirid mar 'ta
 i teachd am fogus, faoilidh tu 'n sin, gu 'n do chuir
 aimfir sgiathan r'a cosaibh, co mhaith is r'a guailibh,
 sgaoirid an car-fhas leolan da'n la paighe a chaisg,
 theagamh gu'n faoil sibh san am fo, gu 'm bheil sibh
 'n fraid shoirbheach, agus gu 'n guilein sibh cuid
 struidhealachd gun chron d'ar maoin.

Arson

‘ Arson aois & easbhui’ dean an caomhna ’ta d’
 ‘ chomas : cha mhair grian maidne aon la fad solais :
 ‘ feadaidh buantachd a bhi gaoirid & neo’ chinnteach, ach
 ‘ re fad do shaoghail, tha caithe buan agus cinnteach, is
 ‘ usadh da theallach a chuir suas, no aon diubh chunbhail
 ‘ ann connadb, mar a deir, Eoghan Tiarmail, gu ma fearr
 ‘ leat dol a luidh gun suipeir, no eirigh fui ain-f hiach.

‘ Tàr na dh’ f headas, is gle na thàr thu, fi so chlach
 ‘ a theandas do luaidh gu òr bui, agus cinnteach ’n nuair
 ‘ gheabh sibh clach uil an f heallfanaich, nach bi sibh re
 ‘ gearan na’s mo air droch amaibh, no air cruadhas nan
 ‘ cìfin.

‘ IV Mo chardaibh ’ta ’n teagasg fo glic agus riosanta;
 ‘ ach, na dhiaigh so uile, na deanamh ro earbsa as bhur
 ‘ gnìomhachd is bhur crìonnachd, agus bhur gliocas
 ‘ fein, oir ge ’ta na nithe sin maith agus ion-mholtadh,
 ‘ gidheadh as eugmhuis beannachadh Dhe, seargaidh iad
 ‘ uile, uime sin, iarr am beannacha fo gu h umhail, agus
 ‘ na bi neo sheirceil riusan ata thaobh còlais san am as
 ‘ eugmhuis, ach thoir misneach agus congnadh dhoibh,
 ‘ Cuimhmich gu’n d’ f huiling. Job car tamail, ach gu
 ‘ roibh e soirbheach an diaidh laimh.

‘ Mar cho dhunadh anois, is daor an maighistir scoill
 ‘ fìdreatha, ach cha ghabh amadan foghlam an scoill’
 ‘ air bith eile, oir is fìor an radh, feudaidh sinn comhairle
 ‘ thoirt, ach cha’n urradh sinn giulan glic a cho’ partuch,
 ‘ ach cuimhnich an dream nach gabh comhairle, nach
 ‘ f headar an leasachadh, osbar, mar eisd thu re riosun,
 ‘ bheir i gu cinnteach thar na rudain dhuit, mar deir
 ‘ Eoghan Tiarmail.

‘ Mar so chrìochnaigh an t aoidan uasal a cho’-luadar,
 ‘ dh’eisd an sluagh ris, agus mhol iad a theagasg, agus
 ‘ air ball chuir iad a cheart atharach ann cleachdain,
 ‘ amhuil mar gu ’m bu shearmoin choitchinn a bhi ann;
 ‘ oir thoiseach an reic, agus bhuail iad ar tairgse gu bras.
 ‘ Mhothaigh mi gu do ghabh an deagh dhuine beachd
 ‘ iomlan air mo mhiòfachan, agus gu na chuire an ordu.

‘ na

' na labhair mi air na cinn fin re cuig bhiadhna fighid,
 ' fgitheiche neach air bi eile bhi gam luadhfa co tric,
 ' ach bha m' uail mbian gu mor air a shasach leis, ge
 ' do bha mi fiosrach nach buineadh an deicheamh cuid
 ' do 'n ghliocas dhamh, a bha eisean ag ainmeach orm, ach
 ' na aite fin gu 'm bi iad fin na nithe a chruinnigh mi o
 ' bhreunach gach linn agus duthcha. Gidheadh chuir
 ' mi romham feum iomchuidh dheanamh d'on f huaim,
 ' agus ge do b' e mo rùn an toiseach còt ùr a cheannach,
 ' dh' fhalbh mi le rùn shuidhichte mo shean chòta
 ' chaitheamh beagan na's faide. A leaghoir ma ni thusa
 ' ni ceudna, bithidh do bhuannachd co mor re mo
 ' bhuanachd fa.'

C R I O C H.

1. Die erste Art der ...
 2. Die zweite Art der ...
 3. Die dritte Art der ...
 4. Die vierte Art der ...
 5. Die fünfte Art der ...
 6. Die sechste Art der ...
 7. Die siebente Art der ...
 8. Die achte Art der ...
 9. Die neunte Art der ...
 10. Die zehnte Art der ...

CRIOCH

THE